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The annual Catalogue is an account of the academic year 1996 –1997 and an announcement of the proposed program for the years 1997–1999. The projected program is subject to change and is in no way binding upon the Seminary. Tuition and fees listed herein cover the 1997–1998 academic year and are subject to change in subsequent years without notice.

Princeton Theological Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies and educational programs.

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1997 – 1998

ONE HUNDRED AND EIGHTY-SIXTH YEAR
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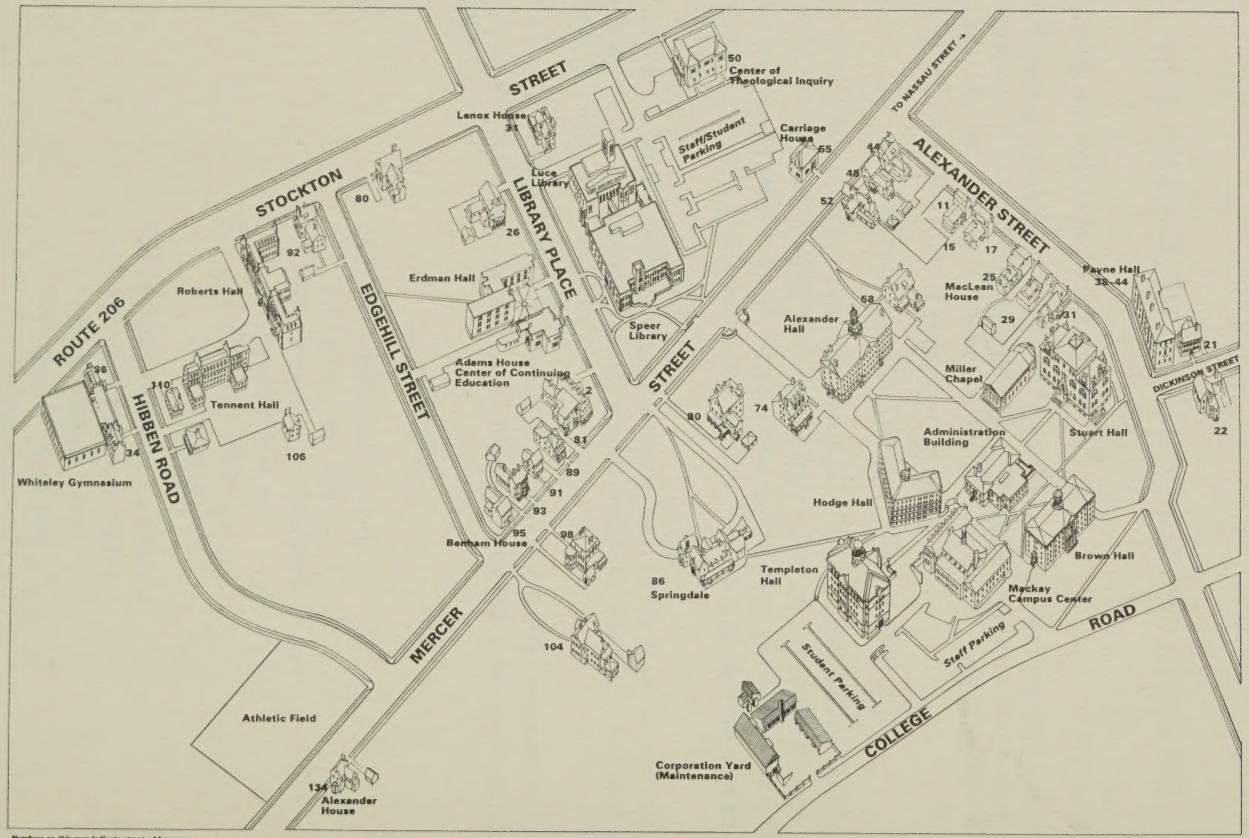

Numbers on this map indicate street addresses.

Princeton Theological Seminary
P.O. Box 821 Princeton, NJ 08542

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Communication with the Seminary will be facilitated if initial correspondence is addressed to the officers named below. The telephone numbers listed provide direct access to those offices.

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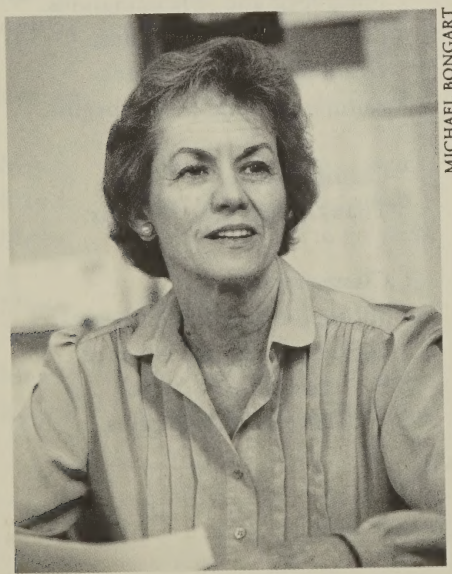
Seminary offices are open from 8:30 until 12:30 and 1:30 until 4:30, Monday through Friday, and on Saturday mornings by appointment.

Visiting the Campus

Prospective students are encouraged to visit the Seminary campus at their convenience. *Arrangements made in advance with the Director of Vocations and Admissions* will facilitate opportunities during such visits for personal interviews with members of the Seminary staff, attendance at classes, and informal discussion with Seminary students. Visiting prospective students can be provided meals and lodging as our guests.

Such visits, though not a required procedure for admission, provide opportunity for an application interview and in other ways prove to be helpful to both students and admissions personnel. Visits may be scheduled throughout the year.

The Princeton Seminars occur eight times each academic year. These three-and-one-half-day weekend events provide Master of Divinity and/or Master of Arts prospective students who reside out of state the occasion to visit the campus for theological exploration and vocational discernment. Please contact the office of Vocations and Admissions if you wish further information.



MICHAEL BONGART

Carolyn D. Nicholson
Dean of Student Affairs

Calendar 1997–1998

1997			
Aug. 22	Friday		Summer School ends.
Sept. 12	Friday		Orientation program begins.
Sept. 16	Tuesday	8:00 p.m.	Opening convocation.
Sept. 17	Wednesday	8:00 a.m.	Autumn classes begin.
		10:00 a.m.	Opening Communion Service.
Sept. 19	Friday		Presbyterian ordination exams.
Sept. 20	Saturday		Presbyterian ordination exams.
Sept. 30	Tuesday	4:30 p.m.	Deadline for changing fall courses without petition.
Oct. 1	Wednesday	2:30 p.m.	Postponed and reexaminations.
		4:30 p.m.	Deadline for 80% refunds.
Oct. 21	Tuesday	4:30 p.m.	Deadline for 50% refunds.
Oct. 24	Friday	5:20 p.m.	Autumn reading period begins.
Nov. 3	Monday	8:00 a.m.	Classes resume.
Nov. 25	Tuesday	5:20 p.m.	Thanksgiving recess begins.
Dec. 1	Monday	8:00 a.m.	Classes resume.
Dec. 3	Wednesday	9:00 a.m.	Spring pre-registration begins.
Dec. 5	Friday	4:30 p.m.	Spring pre-registration ends.
Dec. 19	Friday	5:20 p.m.	Fall semester classes end; Christmas recess begins.

1998			
Jan. 5	Monday	8:00 a.m.	Reading period begins.
Jan. 10	Saturday	9:00 a.m.	Final examinations begin.
Jan. 17	Saturday	5:30 p.m.	Examinations and semester end. Intersemester recess begins.
Jan. 19	Monday		M.L. King, Jr., Day
Jan. 26	Monday	8:00 a.m.	Spring classes begin.
		10:00 a.m.	Opening Communion Service.
Feb. 6	Friday		Presbyterian Bible examination.
		4:30 p.m.	Deadline for changing spring classes without petition.
Feb. 7	Saturday	9:00 a.m.	Postponed and reexaminations.
Feb. 9	Monday	4:30 p.m.	Deadline for 80% refunds.
Feb. 20	Friday		Presbyterian ordination examinations.
Feb. 21	Saturday		Presbyterian ordination examinations.
Feb. 27	Friday	4:30 p.m.	Deadline for 50% refunds.
Mar. 6	Friday	5:20 p.m.	Spring reading period begins.
Mar. 16	Monday	8:00 a.m.	Classes resume.
Apr. 10	Friday		Good Friday.
Apr. 24	Friday	5:20 p.m.	Spring semester classes end. Reading period begins.
Apr. 30	Thursday	9:00 a.m.	Fall pre-registration begins.
May 1	Friday	4:30 p.m.	Fall pre-registration ends.
May 2	Saturday	9:00 a.m.	Final examinations begin.
May 4	Monday	12:00 noon	Deadline for papers by candidates for 1998 graduation.
May 9	Saturday	5:30 p.m.	Final examinations and spring semester end.
May 17	Sunday	4:00 p.m.	Baccalaureate service.
May 18	Monday	10:00 a.m.	Commencement exercises.

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MISSION

Princeton Theological Seminary prepares women and men to serve Jesus Christ in ministries marked by faith, integrity, scholarship, competence, compassion, and joy, equipping them for leadership worldwide in congregations and the larger church, in classrooms and the academy, and in the public arena.

A professional and graduate school of the Presbyterian Church (U.S.A.), the Seminary stands within the Reformed tradition, affirming the sovereignty of the triune God over all creation, the gospel of Jesus Christ as God's saving word for all people, the renewing power of the word and Spirit in all of life, and the unity of Christ's servant church throughout the world. This tradition shapes the instruction, research, practical training, and continuing education provided by the Seminary, as well as the theological scholarship it promotes.

In response to Christ's call for the unity of the church, the Seminary embraces in its life and work a rich racial and ethnic diversity and the breadth of communions represented in the worldwide church. In response to the transforming work of the Holy Spirit, the Seminary offers its theological scholarship in service to God's renewal of the church's life and mission. In response to God's sovereign claim over all creation, the Seminary seeks to engage Christian faith with intellectual, political, and economic life in pursuit of truth, justice, compassion, and peace.

To these ends, the Seminary provides a residential community of worship and learning where a sense of calling is tested and defined, where Scripture and the Christian tradition are appropriated critically, where faith and intellect mature and life-long friendships begin, and where habits of discipleship are so nourished that members of the community may learn to proclaim with conviction, courage, wisdom, and love the good news that Jesus Christ is Lord.

HISTORY

The establishment of The Theological Seminary at Princeton by the General Assembly of the Presbyterian Church in 1812 marked a turning point in American theological education. Within the last quarter of the eighteenth century, all

learning was of a piece and could be adequately taught and studied in the schools and colleges, nearly all of which were church-initiated. General education was also the context for professional studies in divinity, medicine, and the law. In the first quarter of the nineteenth century, professional training became disengaged from the college curriculum, medical and law schools were established, and seventeen divinity schools and seminaries came into existence.

On the threshold of the nineteenth century, powerful elements in American life, both secular and religious, were forcing some radical changes in the older, more unitive education and intellectual climate. The emergence of scientific studies, the expansion of the college curriculum, new economic and social responsibilities associated with democratic government, industrial development in the East and geographical movement toward the West—all such factors required the churches to reconsider their own mission and message.

There were also intramural conflicts within the churches. As the denominations multiplied, they became more self-conscious, polemical, and defensive. Local "parsons" found they were not always the undisputed intellectual "persons" in the community. The western migration created a sudden demand for ministers that could not be met under the old training programs, and the rough and ready people on the frontier were less exacting in their requirements for an educated ministry. Religious and theological tides in the meantime were running between deistical, rational influences and pietistic, revivalistic enthusiasm.

The plan to establish a theological seminary at Princeton was in the interests of advancing and extending the theological curriculum. It was not, as has sometimes been intimated, a sectarian withdrawal from secular university life. The educational intention was to go beyond the liberal arts course by setting up a postgraduate, professional school in theology. The plan met with enthusiastic approval on the part of authorities at the College of New Jersey, later to become Princeton University, for they were coming to see that specialized training in theology required more attention than they could give.

With fewer than a dozen students, Archibald Alexander was the only Seminary professor in 1812. He was joined the following year by a second professor, Samuel Miller, who came to Princeton from the pastorate of the Wall Street Church in New York. Though the faculty of the Seminary was as big (or as small) as at the College, it was a venture of faith bordering on the foolhardy to lay elaborate plans for the future.

To read back over the wording of the original "Design of the Seminary" is to perceive the early growth of the modern development in theological education in America—though the Princeton innovators were not at all thinking of breaking new ground except in the literal sense. They were prophetic enough, however, and among other things the "Design" noted that the purpose of the Seminary was

> to unite in those who shall sustain the ministerial office, religion and literature; that piety of the heart, which is the fruit only of the renewing and sanctifying grace of God, with solid learning; believing that religion without learning, or learning without religion, in the ministers of the gospel, must ultimately prove injurious to the church.

The dialectic suggested in the juxtaposition of piety and learning deserves some comment. It is an apt text for expounding the peculiar genius of Princeton Seminary and its view of theological education. The piety side of the formula stems from the accent on personal salvation, the experience of repentance and forgiveness, the Christian life of faith, justification, and sanctification, the reality of new selfhood in Jesus Christ, all of which can be traced to the roots of American religion, whether of the Puritan, Calvinist, Lutheran, Quaker, Wesleyan, or "left-wing" Reformation traditions. So it was that Princeton Seminary, as was true of most other divinity schools, deliberately defined itself as a school of "that piety of the heart," a training center for church leaders of all sorts, which specialized in preaching, the cure of souls, evangelism, and missions. To be sure, there were many at Princeton unsympathetic with much of the methodology of the new pietism and revivalism; but regarding the religious goals interpreted as personal salvation, "the fruit only of the renewing and sanctifying grace of God," there was unanimity between thumping revivalists and proper Princetonians.

The other side of the piety-learning formula was equally important for the founders of the Seminary. The new institution was never described as a Protestant monastery or retreat, a place distinguished mainly for prayer and meditation. It was to be a school with teachers and students, library and books, ideas of the mind as well as convictions of the heart, all in the service of "solid learning." The Reformed tradition, to which Princeton Seminary was and is committed, has always magnified the intellectual integrity of the faith. Theology has been a highly respected word on the campus. Systems and structures of thought, reflection on the meaning and application of the faith, clarity of expression, and precision of definition—these are recognized norms for theological thinking.

The Seminary has been served by a remarkable succession of eminent Presidents. Francis Landey Patton (1902–1913) came to the Seminary after serving as President of Princeton University. J. Ross Stevenson (1914–1936) guided the Seminary through some turbulent years and expanded the institution's vision and program. John A. Mackay (1936–1959) strengthened the faculty, enlarged the campus, and created a new ecumenical era for theological education. James I. McCord (1959–1983), whose presidency saw the institution of the first center of continuing education at a theological seminary, the establishment of full endowment for twenty-six faculty chairs, and the construction or renovation

of major campus residences and academic facilities, gave leadership to both the national and world church through denominational and ecumenical councils.

Thomas W. Gillespie became the Seminary's fifth president in 1983, having served as pastor of Presbyterian churches in Garden Grove and Burlingame, California. Since assuming the presidency, he has increased the size of the faculty, including the establishment of nine endowed chairs, and significantly lowered the student/faculty ratio. He has also led the Seminary in a building program that has seen the renovation of the main classroom building, Stuart Hall, and the addition of John and Irene Templeton Hall, a multipurpose building which houses speech and media facilities, the computer facility, and faculty and administrative offices. He has also given leadership to the Presbyterian Church nationally through its Committee on Theological Education.

Affiliated from the beginning with the Presbyterian Church and the wider Reformed tradition, Princeton Theological Seminary is today a denominational school with an ecumenical, interdenominational, and worldwide constituency. This is reflected in the faculty, in the curriculum of studies, and in the student body.

CHAPEL WORSHIP

"Christian worship joyfully ascribes all praise and honor, glory and power to the triune God. In worship the people of God acknowledge God present in the world and in their lives. . . . In worship the faithful offer themselves to God and are equipped for God's service in the world" (PCUSA Book of Order, W-1.1000).

Miller Chapel, built in 1834, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus and its existence from the early decades of the Seminary testifies to the centrality of worship to life at this institution. We come as a supportive gathering, to a place where we can share our gifts in a welcoming atmosphere.

Miller Chapel is not a "church" in the sense that an ordered congregation, under the direction of a duly called pastor and elected leadership, is constituted as part of a Christian denomination. The faculty, students, and administration of the Seminary are members of their respective churches in communities both local and worldwide. Our worship is God-directed, that is to say, it's focus is on both the community and the individual encountering God. In response to God's initiative and as an expression of our unity in Christ Jesus, members of the faculty, administration, and student body gather for worship daily, Monday through Friday, at 10:00 a.m.

Celebrations of the Sacrament of the Lord's Supper have been authorized by

the General Assembly of the Presbyterian Church (U.S.A.), are under the direct authority of the President of the Seminary, and are ordinarily conducted according to the Presbyterian and Reformed tradition. In recognition of our commitment to ecumenicity as represented in all the constituencies of the Seminary community, worship according to traditions other than the Reformed is encouraged and provided, both for the enrichment of corporate worship and for the enlightenment of all. In all public celebrations of the Sacrament of the Lord's Supper, the invitation to commune shall be, "...extended to all who have been baptized, remembering that access to the Table is not a right conferred upon the worthy, but a privilege given to the undeserving who come in faith, repentance, and love" (B.O. W-2.4011). "All the baptized faithful are to be welcomed to the Table, and none shall be excluded because of race, sex, age, economic status, social class, handicapping condition, difference of culture or language, or any barrier created by human injustice" (B.O. W-2.4006).

Under the direction of the faculty, the program of chapel worship is supervised by a Chapel Council, the members of which are appointed annually by the President of the Seminary. A director of the chapel is appointed by and serves at the pleasure of the President of the Seminary. The director of the chapel exercises leadership by coordinating the functions of various committees of the Chapel Council and by supervising the work of the student chapel assistants, one of whom is designated assistant to the director of the chapel.

All members of the Seminary community are invited to participate in the work of one or more of the Council committees and may register their interests at the Chapel office.

Acknowledging the power of language to create as well as describe ideas and attitudes, the Chapel Council of Princeton Theological Seminary recognizes that language has often been used to perpetuate discriminatory biases and stereotypes among persons and groups. The Chapel Council of Princeton Theological Seminary is committed to the proclamation that God's grace is extended equally to all persons. In our effort to promote the Gospel of Jesus Christ, we believe that language itself can become a witness. The Chapel Council, therefore, urges inclusive language when referring to gender, race, ethnicity, age or physical ability.

ALUMNI/AE AND SEMINARIANS

Since its founding in 1812, Princeton Seminary has graduated approximately 14,000 men and women. Women have graduated in significant numbers only in the last twenty years, but now compose approximately one third of the students preparing for a variety of forms of ministry. Graduates presently serve the church throughout the nation, with alumni/ae represented in every state.

Almost 1,000 Princeton alumni/ae serve the world church in more than 100 foreign countries.

Throughout the Seminary's history, students have come to Princeton from diverse undergraduate colleges and universities, as well as from the graduate programs of many other theological schools. Being rooted in the Reformed tradition, Princeton has always maintained close ties with its parent denomination, the Presbyterian Church (U.S.A.). The Reformed tradition includes a commitment to ecumenical dialogue, so Princeton has also welcomed students from other Protestant denominations, as well as from the Roman Catholic and Eastern Orthodox churches. Each year the student body also includes men and women from the world church, with a large number of international students registered in various degree programs. The dialogue and exchange between North American students and their colleagues from overseas is an invaluable part of theological education for both.

THE SEMINARY AND THE PRINCETON COMMUNITY

Princeton is an academic, research, business and residential community located midway between New York and Philadelphia. Rich in history, the town was already on the map in colonial times and was the site of the Battle of Princeton during the American Revolution. Princeton has been home to many distinguished statesmen and thinkers. Aaron Burr, Jonathan Edwards, and Grover Cleveland lie buried in the Princeton cemetery. Princeton University began as The College of New Jersey in 1746 and several decades later Woodrow Wilson became its president and then went on to the White House. Albert Einstein, too, strolled the streets of the town from his home on Mercer Street, just below the Seminary, to his office at the Institute for Advanced Study.

The Princeton of today is much changed from its colonial past. The University still stands at the center of the community, but several other academic institutions known for excellence in their fields have joined it—the Westminster Choir College, the Institute for Advanced Study, the Center for Theological Inquiry, and, of course, the Seminary. These schools continue to lend a quiet atmosphere of learning to the heart of the community, while around its perimeter a growing number of corporate centers and research laboratories thrive.

Still in essence a small town, Princeton has an uncommon breadth of cultural and educational resources. Residents and students alike have access to libraries, museums, churches, theaters, concerts, athletic events, and public lectures in the immediate vicinity, as well as the unequaled resources of New York and Philadelphia, each only a short distance by train or car.

THE CAMPUS

The Seminary campus, enlarged in 1943 by the acquisition of land and buildings in the Stockton Street complex, now covers more than thirty acres. The plant consists of an administration building, four classroom buildings, a library complex, a chapel, a campus center building, four dormitories, three apartment houses, a gymnasium and athletic field, and a corporation yard. The Seminary also owns a considerable number of houses which are used as homes by members of the faculty and administrative staff.

With reference to the map on page 2, most of the following buildings may be easily located.

MILLER CHAPEL — The chapel, built in 1834 by Charles Steadman, a local architect and builder of repute, was named for Samuel Miller, the second professor at the Seminary. Originally located beside Alexander Hall, it was moved in 1933 toward the center of the campus. Through its doors have passed generations of students for prayer and praise, for communion and meditation, for reflection and inspiration, for preaching and instruction. The chapel is the center of the daily worship life of the Seminary community.

THE SEMINARY LIBRARIES — Opened respectively in 1957 and 1994, the Robert E. Speer Library and the Henry Luce III Library together house the main research and instructional collection of the Seminary. The earlier structure, named for a great missionary statesman and member of the class of 1893, contains circulation and reference facilities, most of the library offices, a major portion of the Library of Congress classed material, accommodations for over 200 readers, and several rooms for classes and general meetings. The newer building, named in honor of a distinguished trustee of the Seminary, contains the library's extensive special collections and superior facilities for their use, an innovative service for the use of computers in teaching and research, study rooms for Ph.D. candidates, much of the Old Princeton classed material, space for over 250 readers, and a general meeting room. A more detailed description of the Seminary's library resources will be found on pages 165–168.

STUART HALL — The architect of Stuart Hall could have had in mind the hymn "A Mighty Fortress" when he designed the massive and imposing walls and turrets. Constructed in 1876, a gift of Robert L. and Alexander Stuart of New York City, its lecture rooms have been the forum for decades for the sharing of knowledge and wisdom between professor and student. Completely renovated in 1986 and 1987 to enhance and expand its lecture halls and seminar rooms, Stuart Hall now contains seventeen classrooms which are equipped with state-of-the-art educational media facilities and improved lighting and acoustics. Stuart Hall also accommodates a student lounge for off-campus students.

ALEXANDER HALL — Originally called the "Old Seminary" and later renamed for Archibald Alexander, the first professor, who taught and worked within its walls until 1851, the building initially housed students, the library, the chapel, classrooms, and a refectory. Constructed in 1815 and still architecturally the heart of the campus, it was extensively renovated in the summer of 1978 and is now a dormitory consisting largely of single rooms. The bell in the cupola summons the campus community to classes, to worship, to meals, and to meetings.

BROWN HALL — The gift of Mrs. George Brown of Baltimore, this structure was opened in 1865 as a men's dormitory. A host of students have lived here, coming from cities and small towns, from east and west coasts, and from six continents. The building was thoroughly renovated in the summer of 1979 to provide single-room accommodations for about eighty men and women.

HODGE HALL — Completed in 1893, this building was given by Mrs. Robert L. Stuart of New York and named for the Seminary's distinguished third professor, Charles Hodge. The L-shaped plan permits each room to receive sunlight during some part of each day. Originally a dormitory for men, it was later renovated to house women and married couples as well. The building was remodeled in the summer of 1980, providing facilities for about seventy students in single rooms and three-room suites. Remodeling of first-floor administrative offices in the summer of 1989 resulted in offices for fifteen faculty members and three faculty secretaries.

TENNENT HALL — One of several buildings purchased in 1943 to provide a much-needed center for the School of Christian Education, Tennent Hall is named for William Tennent, who in 1726 founded the Log College, forerunner of Princeton University. In addition, there is here the name of Tennent College of Christian Education in Philadelphia, which assigned its assets in trust to the Seminary for the conduct of instruction in the field of Christian education on the graduate level. The first dormitory for women on the Seminary campus, Tennent Hall was thoroughly renovated in the summer of 1982 to house the Christian education offices, several faculty studies, and two floors of apartments for married students.

ROBERTS HALL — This complex of three wings, acquired in 1943 and totally renovated in the summer of 1983, contains apartments of varying size to accommodate married students who prefer to live within walking distance of the main campus of the Seminary. Facilities for the International Students' Association are located on the lower level. The building was rededicated in honor of Edward Howell Roberts, former dean and professor of preaching, who was an inspiration to ministerial candidates for over two decades.

PAYNE HALL — This hall for the housing of missionaries on furlough was given in 1922 by Mr. and Mrs. Calvin N. Payne of Titusville, Pennsylvania. It contains fully furnished apartments for twelve families. In assigning apartments, preference is given to missionaries and fraternal workers who propose taking a regular course of study at the Seminary.

THE WHITELEY GYMNASIUM — The gymnasium, purchased as a part of the Stockton Street complex, is named for Mrs. George H. Whiteley of York, Pennsylvania, who bequeathed a sum of money for a gymnasium originally designed to be part of a student center building. Facilities include courts for basketball, squash, handball, racquetball, and a weight room. The Princeton chapter of Recording for the Blind, Inc., is housed on the lower level.

ADMINISTRATION BUILDING — This building, located in the center of the campus, was originally constructed as a refectory and was converted into a gymnasium in 1910. It took on its present function as an administration building in 1945 and in 1981 an addition enabled the Seminary to bring under one roof most of the administrative offices.

JOHN ALEXANDER MACKAY CAMPUS CENTER — Completed in 1952, the Campus Center provides a place for many Seminary activities. Facilities which had been scattered in a number of eating clubs were replaced by one dining center. The building contains two dining rooms and a kitchen (completely renovated in the summer of 1992), a large auditorium with a stage, lounges, meeting rooms, faculty offices, the SGA office, the Women's Center, and the book store. Dedicated to the memory and witness of John Alexander Mackay, the third president of the Seminary, the building envisions "the creation on the campus of a Christian community whose members, drawn from diverse lands and churches, shall serve in all the world the one church which is Christ's body."

CARRIAGE HOUSE — This building, situated a few hundred feet from the Seminary library complex, was purchased by the Seminary in 1965. It contains faculty and administrative offices.

ERDMAN HALL — In loving memory of Dr. and Mrs. Charles Erdman, alumni/ae and friends raised more than a million dollars to erect a dormitory, dedicated in 1981, on the site of their home, thus remembering their gracious hospitality. Dr. Erdman was a member of the class of 1891 and a member of the faculty from 1905 to 1936. One section of the building is a dormitory for men and women; the other section provides residential quarters for the Center of Continuing Education.

ADAMS HOUSE — Located across Library Place from Speer Library, the building that was once a private residence and now houses the Center of Continuing

Templeton Hall — Completed 1989

Education has been named in memory of former Dean Arthur M. Adams. Dean Adams was instrumental in the founding of the Center and supervised its program. Many people, both clergy and lay, participate in seminars and individual study programs here annually.

LENOX HOUSE — This stately residential structure on the corner of Stockton Street and Library Place was given to the Seminary by James Lenox of New York in 1875 as a faculty home. It was designed by the prominent architect Robert Morris Hunt. Mr. Lenox also gave land on which the library stands and built two previous library buildings there as well. Lenox House has also been used as an accommodation for unmarried students and as a temporary location for the Seminary's speech and media facilities. Since 1989, it has housed several faculty research projects and faculty offices.

TEMPLETON HALL — Named in honor of Sir John Templeton, who has served the Seminary for 37 years as trustee and financial advisor, and his wife, Lady Templeton, this facility was completed in February 1989. Templeton Hall houses speech and preaching classrooms and offices, fully equipped recording and television studios, educational media and curriculum development facilities, administrative offices, and the Seminary's computer center.

The map of the West Windsor campus found on page 264 shows family and single student apartment housing, as well as other facilities for use by all students.

CHARLOTTE RACHEL WILSON APARTMENTS — Located on the West Windsor campus about four miles south of the main campus, the Charlotte Rachel

Wilson Apartments, were named in memory of the mother of a beloved friend of the Seminary, Mrs. Charles T. Newcombe. Her generous legacy lifted the mortgage from this very useful property which includes twenty-five two-story buildings, each containing eight apartments, one and two bedroom units. They are available to married students with or without children or to single parents with dependents.

WITHERSPOON APARTMENTS — Completed in fall 1997, the Witherspoon Apartments are located on the West Windsor campus about four miles south of the main campus. The building contains thirty one-bedroom and ten two-bedroom units and are available to single students only.

CHARLOTTE NEWCOMBE CENTER — Completed in the summer of 1982, the Charlotte Newcombe Center is located on Emmons drive of the Seminary's West Windsor campus. The building contains a multi-purpose/lounge area, a computer resource center, and a day care center.

CENTER FOR CHILDREN — Located in the Charlotte Newcombe Center on Emmons drive on the West Windsor campus, the Center for Children opened in fall 1995. The center offers full- and half-day-care programs, September through mid June, and a summer session from mid June through mid August. The center serves children, ages 6 months through pre-kindergarten, of students, staff, faculty, and administration, and visitors to the Center of Continuing Education.

SEMINARY POOL — Opened in the spring of 1991, this year-round swimming pool facility contains a heated 30' x 75' pool and an adjacent shower/locker room. Located on the west Windsor campus, it is available to all members of the Seminary community.

Programs of Study

APPLICATION

A student desiring to enter the Seminary must file a formal application, a copy of which will be sent upon request or which can be accessed through the PTS home page on the World Wide Wide Web at http://www.ptsem.edu. A nonrefundable fee of $35.00 is required both of new applicants and of alumni/ae seeking admission to advanced programs. Princeton Seminary does not discriminate on the basis of race, color, ancestry, sex, age, marital status, national or ethnic origin, or disability in its admission policies.

THE DEGREE OF MASTER OF DIVINITY

The program of study set forth for the Master of Divinity (M.Div.) degree is designed to prepare students for the parish ministry, for graduate study in theology and related disciplines, for various types of chaplaincy, for mission work at home and abroad, and for other forms of church vocation. The curriculum is planned to provide the flexibility and independence consonant with a broad theological foundation.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.Div. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. It is expected that applicants shall be certified as ministerial candidates by the responsible governing body of their denomination, or are making normal progress toward such certification. In addition, the candidate must supply a transcript of all college or university work

pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an accredited college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. It is arranged through the Office of Vocations and Admissions. It may take place on campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations and Admissions by March 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

Admissions are made on a rolling basis beginning in October. It is expected that applications for the M.Div. program will be filed with the Director of Vocations and Admissions by March 1 for the following academic year. Applications received after March 1 will be considered on a space available basis. In awarding merit fellowships, applications completed by February 1 will receive preference.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.Div. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted.

Where a candidate is permitted to apply credits earned in another seminary toward the Princeton M.Div. requirements, the equivalent of two full years of study (sixty credits), including in all cases the final year, must be spent at Princeton Seminary.

Curriculum

The Master of Divinity program requires the successful completion of work (totalling 90 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. In addition, at least one course in either the history or theology department, which has been designated as fulfilling the requirement for a course on Christian Responsibility in the Public Realm, must be included in the student's program.

The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take fifteen credits in this department, distributing the work as follows:

1. Courses OT101, Orientation to Old Testament Studies, and NT101, Orientation to New Testament Studies, which must be completed during the first year of work.

2. Nine additional credits, not all in the same Testament, drawn from courses numbered OT200 or NT200 and above (with the exception of advanced language classes, which may not be used to fulfill this requirement).

Entering students who have studied Greek and/or Hebrew in a college or university setting and who wish to have an introductory language prerequisite waived, must take the appropriate language placement examination(s). Persons who have studied the equivalent of two full semesters or more of a biblical language at an ATS accredited seminary or divinity school and have earned a grade of B or better need not take a placement examination.

As a means of evaluating the student's ability to carry on exegetical work in New Testament, the Greek placement examination will seek to determine:

1. The candidate's ability to decline nouns, adjectives, and participles and to conjugate and parse (analyze) verbs.

2. His or her acquaintance with fundamental syntactical construction (such as those dealt with in J. W. Voelz's *Fundamental Greek Grammar*, Concordia Publishing Company).

3. His or her proficiency in translating moderately difficult passages from the Greek New Testament.

As a means of evaluating the student's ability to carry on exegetical work in Old Testament, the Hebrew placement examination will seek to determine the candidate's ability to:

1. Analyze Hebrew forms.
2. Understand the fundamental syntactical construction.
3. Translate prose passages from the Hebrew Bible.

Students who have studied modern Hebrew should become familiar with an introductory grammar such as T. O. Lambdin's *Introduction to Biblical Hebrew* (Scribner's) or C. L. Seow's *Grammar for Biblical Hebrew* (Abingdon).

HISTORY

The student is required to take fifteen credits in this department, distributing the work as follows:

1. In the division of church history, both CH101, History of Christianity I, and CH102, History of Christianity II, which, unless advanced placement has been granted, must be completed by the end of the middle year.
2. Nine additional credits, including a minimum of three credits in history of religions, church and society, or ecumenics.

THEOLOGY

The student is required to take fifteen credits in this department, distributing the courses as follows:

1. Courses TH221, Systematic Theology I, to be taken in the second semester of junior year, and TH222, Systematic Theology II, to be taken in the first semester of the middle year.
2. A third course (three credits) dealing with a major theologian or basic Christian doctrine, selected from a group designated as qualifying as a "third theology course for M.Div. candidates."
3. A course (a minimum of three credits) in philosophy or Christian ethics.
4. The final three credits may be drawn from any of the departmental divisions.

PRACTICAL THEOLOGY

The student is required to include in his or her program fifteen credits drawn from the offerings available in this department, distributing the work as follows:

1. Courses SC101 and SC102, Speech Communication in Ministry I and II (two credits), which are to be completed in the first year.
2. Courses PR201,-202, Introduction to Preaching (four credits), which is to be completed in the second year.
3. One course (three credits) in each of the three remaining departmental areas: Christian education, congregational ministry, and pastoral care.

GENERAL MINISTRIES

1. Courses GM100-101, One Ministry, Many Forms (four credits), taken over the first year of the program.

2. Either course GM102, GM103, or GM119 Field Education Unit 1 (two credits), usually done during the summer between the junior and middle years, and one course from those numbered GM104 through GM109, or GM115,-116, Field Education Unit 2 (two credits), usually done during the middle year. At least one of these course sites must be a local church.

3. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The twenty to twenty-two credits remaining in the student's program may be distributed as follows:

1. Introductory and advanced language classes, which do not meet Biblical Department distribution requirements.

2. Denominational studies (e.g., United Church of Christ Polity, United Methodist Studies I, II, and/or III), which do not meet departmental distribution requirements.

3. A senior thesis (three or six credits).

4. Departmental electives over and above the requirements.

Part-Time Study and Acceleration

The program of study leading to the M.Div. degree is designed to be completed in six semesters of full-time study, exclusive of any period that may be devoted to an internship.

In a few instances, usually occasioned by ill-health or extraordinary family circumstances, a portion of the work may be conducted on a part-time basis, and the time required to finish the degree is extended beyond three years. An M.Div. candidate should not expect, however, to pursue any substantial portion of the curriculum by part-time study. The foundational courses, and many others that are essential for a balanced and integrated program, meet through the week, and appropriate substitutes are ordinarily unavailable. The Seminary provides no assurance that a student who is able to attend class only on particular days, or for a restricted number of periods each day, will have access to the courses he or she needs to complete the graduation requirements.

In addition to the regular academic semesters, the Seminary provides a summer session that is available to M.Div. candidates under certain defined conditions. Such candidates may draw upon the offerings of the summer session for the following reasons:

1. To pursue the intensive courses in Greek and Hebrew language and exegesis, in a less intense atmosphere than might obtain during the academic year.

2. To satisfy requirements of the field education sequence.

3. To enroll in a program of clinical pastoral education.

4. To make up deficiencies.

5. To allow for a lighter full-time enrollment during the following autumn and spring semesters.

A candidate contemplating part-time study should be aware of the limitations that such status imposes on eligibility for financial aid, student housing, the Seminary medical insurance plan, and loan deferment. The Seminary cannot certify to the Immigration and Naturalization Service an international student who is pursuing his or her work on a part-time basis.

ACCELERATED PROGRAM IN MINISTRY AND SOCIAL WORK

A limited number of students may be accepted each year for an accelerated program leading to the Master of Divinity degree from the Seminary and the Master of Social Work degree from Rutgers University. This program is designed for students who expect to enter forms of ministry requiring competence both in the disciplines of theology and in those associated with social work.

The M.Div. requirements are completed as usual in the first three years. During the third year a certain number of units (credit hours) taken at Rutgers University may be credited toward the Seminary degree, while certain Seminary courses are credited toward the M.S.W. Immediately following the granting of the M.Div. degree, the student enters the summer session at the Graduate School of Social Work with advanced standing and may complete all requirements for the M.S.W. earlier than might otherwise be the case, ordinarily by the end of the fourth academic year. Seminary housing is not available during this fourth year of study.

Applications for this program should be filed with the Registrar.

Information covering the specific requirements of this program is available upon request.

MASTER OF DIVINITY/MASTER OF ARTS CONSOLIDATED PROGRAM

Persons who at the time of application know that they wish to pursue a combined Master of Divinity and Master of Arts program may be admitted to candidacy for both degrees simultaneously. Pursued over a period of four years, the studies are coordinated from the outset to integrate preparation for ministry in the church with a Christian education specialization. Although requirements

for the two degrees are unchanged, an integrated pattern of advisement enables the student to attain greater proficiency in educational understanding and practice than would be possible were the degrees to be pursued in sequence.

Students admitted to the joint program after matriculation at Princeton Seminary will *not* receive the same financial aid and housing benefits as those persons who are admitted to the Seminary as candidates in the consolidated program. A decision to discontinue the program, once admitted, will not guarantee that either degree separately may be concluded in what otherwise might be the standard time.

THE DEGREE OF MASTER OF ARTS

The two year program for the Master of Arts in the area of Christian education includes basic studies in Bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; to provide training for teaching the Christian religion in church or secular schools; and to afford an opportunity for specialized preparation for youth ministry. It is *not* a degree earned as preparation for doctoral studies.

Admission Requirements

It is recommended that the candidate's baccalaureate preparation include at least sixty semester hours, or twenty semester courses, in such liberal arts studies as English, philosophy, literature, history, and ancient and modern languages, together with some work in the natural and human sciences, especially psychology and sociology.

Among items specified on the application form, an applicant for the M.A. program must furnish a letter of evaluation and endorsement from the minister or governing body of the church with which he or she is affiliated, together with three additional letters of reference from persons in a position to assess his or her qualifications for seminary study. In addition, the candidate must supply a transcript of all college or university work pursued to date. When possible, this is to be supplemented by the Confidential Report of Academic Standing. If an applicant has not yet completed the baccalaureate program and is accepted for admission to the Seminary, a supplementary transcript must be provided indicating the awarding of a baccalaureate degree by an approved college or university. Matriculation in the Seminary cannot be effected until this supplementary record has been received.

An interview is strongly recommended. The interview is arranged through

the office of the Director of Vocations and Admissions. It may be held on the campus with a member of the faculty or staff or at a location near the applicant's home with an alumnus/a who lives in the area. Interviews with an alumnus/a must be scheduled through the Office of Vocations and Admissions by March 1 for those who desire consideration for the following academic year. On occasion, an interview may be required by the Admissions Committee.

It is expected that applications for the M.A. program be filed with the Director of Vocations and Admissions by March 1 for the following academic year, although applications submitted after March 1 will be considered. Admissions are made on a rolling basis beginning in October. Priority in the assignment of housing will be given on the basis of early application and admission.

Advanced Placement

A student who has taken part of the theological course in a program conducted by a school accredited by the Association of Theological Schools in the United States and Canada, and who desires to be admitted with advanced standing should indicate that fact at the time of application. Upon being informed of his/her admission to Princeton Seminary, by the Director of Vocations and Admissions, the student shall:

1. provide a letter certifying good standing in the institution in which he or she currently is enrolled (or from which the credit is to be transferred) and dismissing him or her to this Seminary, and

2. consult with the Registrar of the Seminary regarding transfer credit that will be granted.

A maximum of thirty units of course credit will be received in transfer or as advanced placement toward the M.A. degree, even though the applicant may have completed more than a year's work in another institution. Final decisions as to the amount of advanced placement to be received and its distribution in the Seminary's curriculum will not be made until complete transcripts are available and normally just prior to registration for the candidate's first semester at Princeton Theological Seminary.

Work completed more than seven years before the contemplated date of transfer, or courses passed below the grade of B, may not be accepted. On occasion, a candidate for the M.A. degree may be permitted to apply university graduate work toward the program requirements, but these credits will subsequently be disallowed if he or she changes to the M.Div. program.

Where the candidate is permitted to apply credits earned elsewhere toward the Princeton M.A. requirements, the final year of study (thirty credits) must in all cases be spent at Princeton Seminary.

Curriculum

The Master of Arts program (with emphasis in Christian education) requires the successful completion of work (totalling 60 credit hours) drawn from the four academic departments of the Seminary, and a listing of general ministries' courses. The specific course/credit requirements are allocated as follows.

BIBLICAL STUDIES

The student is required to take six credits in this department, as follows: courses OT101, Introduction to Old Testament Studies, and NT101, Introduction to New Testament Studies.

HISTORY

Course CH102, History of Christianity II, three credits, is required.

THEOLOGY

Courses TH221, Systematic Theology I, and TH222, Systematic Theology II, fulfill the six credit requirement of the Theology Department.

PRACTICAL THEOLOGY

The twenty-five credits required in practical theology are distributed as follows:

1. A course in pastoral care, three credits.
2. Course SC101, Speech Communication in Ministry I, one credit.
3. A course in group leadership and dynamics, three credits.
4. Six three-credit courses in Christian education, as follows: course ED101, Introduction to Christian Education; a course in faith and human development; a course in cultural foundations of Christian education; a course in teaching; a course in church administration; and course ED105, The Educational Ministry (taken in the senior year with special precept).

GENERAL MINISTRIES

The student's program requires eight to ten credits from this listing.

1. Courses GM100,-101, One Ministry, Many Forms (four credits), taken over the first year of the program.
2. Course GM111, MA Field Education Unit 1 (two credits), usually done during the summer between the junior and senior years.
3. Course GM113, MA Field Education Unit 2 (two credits), usually done during the senior year.
4. In addition, students who are members of the Presbyterian Church (U.S.A.) are required to take course GM201, Presbyterian Church Polity (two credits).

ELECTIVES

The ten to twelve credits remaining after basic requirements are fulfilled may be completed with electives drawn from any of the four academic departments.

Youth Ministry

Candidates who wish to pursue their work with a focus on youth ministry enroll for the regular requirements in biblical studies, history, theology, and interdepartmental studies. In addition, they will take the following:

1. ED101, Introduction to Christian Education.
2. ED105, Educational Ministry (taken in the last year of the program).
3. ED352, Theological Foundations for Ministry with Youth.
4. ED353, Advanced Studies in Youth, Society, and Culture.
5. A course on communicating and young people.
6. A course on teaching.
7. A course on human development.
8. A course on religion and culture.
9. A course on the family.

Post-M.Div. Program

Candidates who hold the M.Div. degree ordinarily can complete the M.A. in Christian education requirements in one additional year of full-time study (30 credits hours). In each case the specific program components will be determined in terms of the student's previous education and experience.

THE DEGREE OF MASTER OF THEOLOGY

The program of studies for the degree of Master of Theology is designed for students who wish to improve or deepen their preparation for ministry beyond the level reached by their M.Div. course, or who desire to acquire a preparation for specialized ministries of the church.

Admission Requirements

Applications for the degree of Master of Theology (Th.M.), together with the necessary supporting documents, must be filed with the Director of Vocations and Admissions by May 1 for the following academic year. Applications submitted after May 1 will be considered if space is available. [NOTE: Required materials from *all international applicants* must be on file in the Office of Vocations and Admissions by January 10 for the following academic year. For information about scholarships available to international applicants, see p. 186 in this Catalogue.] The Admissions Committee holds meetings periodically throughout the year to consider those applications for which the files of

credentials are complete. Each applicant will be notified of the committee's action as soon as practicable after a decision has been reached. Those who seek admission to this program will find it to their advantage to make application at an early date, since the number of positions available in some fields is necessarily limited.

An applicant for the Th.M. degree is required to furnish, among other items specified on the application form, a letter from the appropriate official of the applicant's endorsing governing body, stating that he or she is in good and regular standing with the denomination, together with three additional letters of reference from persons in a position to assess his or her qualifications for graduate theological study. In addition, the applicant must submit an official transcript (usually sent directly from the school) of all college and seminary work pursued to date. If accepted, evidence must be provided to show that the applicant has been awarded the degrees of Bachelor of Arts and Master of Divinity, or their equivalents, from approved institutions. The equivalent of the M.Div. degree is completion of a three-year post-baccalaureate program designed as preparation for ordained ministry. Matriculation in the Seminary cannot be effected until this record has been received.

International applicants, in addition to the above, are required to achieve a minimum score of 550, with 55 expected on each of the three parts of the TOEFL (Test of English as a Foreign Language) Examination. TOEFL scores are to be submitted with the application by the January 10 deadline. Applicants who have passed General Certificate Examinations (GCE) should provide records. On occasion, the Seminary may use professional agencies to evaluate academic credentials submitted with the application.

Applicants wishing to receive the Th.M. degree in either the Department of Biblical Studies or in the area of Preaching (Department of Practical Theology) must have a knowledge of Greek and Hebrew.

Applicants wishing to receive the Th.M. degree in the area of Pastoral Care (Department of Practical Theology) must have completed one unit of clinical pastoral education or an introductory course in pastoral care and counseling or have equivalent pastoral experience, prior to matriculation.

Applicants who receive notice of admission prior to February 15 must indicate to the Director by March 15 whether or not they will accept admission to the Seminary. Applicants receiving notification after February 15 must indicate their decision within thirty days.

Program

Twenty-four units (credit hours) are required for the Th.M. degree. If the candidate wishes to present a thesis in partial fulfillment of the requirement, it shall be assigned six units of academic credit. Courses ordinarily must be taken

in the area of the department in which the candidate is specializing. However, the student may be permitted to take courses in other areas of the department, or in areas of other departments, if in the judgment of his or her faculty adviser these courses are related to the student's field of concentration.

The candidate who seeks the degree without the presentation of a thesis must pursue one or two courses which will require the writing of an essay or essays, which give evidence of ability to engage in research and present his or her investigation in an acceptable literary and academic form.

Each candidate will be assigned an adviser. Candidates will arrange their programs of study in consultation with their advisers, and in accordance with the programs developed for their chosen areas of study. As a rule, introductory level courses may not be chosen for credit toward the Th.M. degree. In special cases, the student's adviser may give permission for selecting such courses, provided the instructor will give special assignments in accordance with the requirements for the Th.M. degree.

When a thesis is presented in partial fulfillment of degree requirements, it must be submitted to the professor concerned by the last class day of the semester in which it is due.

The candidate must spend a minimum of one year in residence and should, within that period, normally complete all courses and the thesis (where applicable). The schedule of courses in several program areas is so arranged, however, that candidates may attend class one day each week for eight semesters in succession, and receive the degree in four years. Class days may vary from semester to semester.

Candidates must attain an average of 2.70 (B minus) or better in order to qualify for the Th.M degree. In view of this restriction, they may not choose to have their work evaluated on a pass/fail basis.

THE DEGREE OF DOCTOR OF MINISTRY

The program of studies for the degree of Doctor of Ministry (D.Min.) is designed to enhance the ability of ministers to act as leaders of the church in its various visible expressions. The primary educational objective of the program is to teach ministers to reflect in an integrative way on the human experience of ministry in light of theological commitments and values. The aim is to achieve a sense of both theological and behavioral "connectedness" about ministry that can be articulated in theories of why ministers do what they do in the contexts in which they work. A D.Min. candidate is required to be engaged in a recognized form of full-time ministerial practice for the duration of the program, which is designed as "in-service" education.

Admission Requirements

Applications for the degree program, together with the necessary supporting documents, should be filed with the Director of the D.Min. Program not later than March 15 for the following academic year. Applicants are informed of the decision of the Admissions Committee on or about the first of May.

An applicant for the D.Min. degree is required to furnish, among other items specified on the application form, the following credentials:

1. An official transcript of all college and seminary work pursued to date. Included must be indications that the degrees of Bachelor of Arts and Master of Divinity, or their academic equivalents, were received from approved institutions.

2. Three letters of reference in which assessment is made of his or her ministerial practice.

3. An extended personal statement dealing with aspects of his or her ministerial practice and including a tentative sketch of a feasible final ministry project.

4. After admission and before matriculation an endorsement from his or her session, governing board, or supervisor, approving the expenditure of time called for by the program.

5. Declaration of a single subject-matter area selected from the D.Min. "Agenda of Concerns" as the focus of D.Min. study and final project.

The program is limited to persons who have been engaged full time in the regular practice of ministry for a period of at least three years following receipt of the Master of Divinity degree or its academic equivalent. Applicants who receive notice of admission to the program must indicate to the Director within thirty days whether or not they intend to accept that admission.

Program

As an advanced degree program of ministerial studies, the D.Min. is related to but different from many continuing education programs for ministers. It requires strong commitment to a disciplined course of study, the cultivation of a particular "habit of mind," the development of critical self-awareness in the performance of ministry, and the demonstration of a high level of ministerial competence through the preparation and public sharing of a well-defined ministerial project.

THE D.MIN. "HABIT OF MIND"

Doctor of Ministry study seeks to create in its candidates a certain way of perceiving and thinking about ministry and their work. This "habit of mind" is a theologically informed praxis of ministry that manifests the unity and interrelatedness of theory and practice in service to the ministry of the whole people of

God. Included in such a "habit of mind" are practical theological interpretation and construction, contextual and relational thinking about the church and ministry, and critical attention to the ways the separate parts of ministry situations—people, events, places, and issues—influence each other and go together to form the particular "events" of ministry.

STRUCTURE AND METHOD OF THE PROGRAM

Four essential *dimensions of ministry* form the curricular structure of the D.Min. They are integrally related to each other and can be thought of as enduring perspectives or "lenses" through which all concrete ministerial experience can be viewed. D.Min. learning activities (including papers and discussions, case studies, readings, reports and evaluations) are organized around these four dimensions.

1. INTERPRETING SCRIPTURAL AND TRADITIONAL SOURCES of Christian faith so that they are capable of generating and shaping particular ways of faith and life in relation to God and others. In this dimension of ministry the focus is on the interpretation and communication of the biblical witness and the church's faith in its various formulations as they have to do with human existence and the church's mission in the world.

2. ENCOURAGING, HELPING, AND EMPOWERING people as they struggle with various forces in their lives that sometimes are destructive and bring about suffering and despair. The focus in this dimension of ministry is on personal (and interpersonal) struggle and hope for renewal, transformation, and fulfillment.

3. ENVISIONING AND ORGANIZING forms of communal life and action that embody Christian faith in neighborhood, city, state, national, and international settings. The focus is on the communal embodiments of Christian faith in the world.

4. RETHINKING CHRISTIAN FAITH IN GOD. The focus here is on the continuing task of theological formation and restatement in light of the experience of ministry in the world even as that experience is always under re-examination and formation in the light of the challenge of the witness of Scripture and the church's faith.

The D.Min. *Agenda of Concerns* is a list of eight critical ministry subjects that in the faculty's judgment represent some of the most primary concerns in ministry today, calling for special analysis, theological reflection, and new ministerial practice. *At admission each candidate elects to concentrate his or her D.Min. attention on one (or in some cases two) of the ministry concerns listed in the Agenda.* While the four dimensions of ministry described above constitute the organizing *structure* of D.Min. work, the Agenda of Concerns specifies the

subject matter content of ministry experience with which candidates work in the program. The content of the D.Min. workshops, program of individual study, and subject of the final project (described below) are selected and guided by the particular concern chosen as the focus of a candidate's program.

The current approved Agenda of Concerns is:

1. Family patterns and needs
2. Lay ministry and leadership
3. Ethnicity and racial justice
4. Addictions and dependency
5. Economic disparity and injustice
6. Gender, sexism, and sexuality
7. Ministry in a multi-religious society
8. Religious experience and practice in a secular and pluralistic world

Further information about the nature of these concerns and their operation in the program is to be found in descriptive brochures available from the Doctor of Ministry Office.

CURRICULUM SEQUENCE OF THE D.MIN.

Actual D.Min. learning activities take place in three phases of the program: (1) Individual Program of Study, (2) D.Min. Workshops, and (3) the Final Ministry Project. (There is no separate examination phase.)

a. INDIVIDUAL PROGRAM OF STUDY. Immediately upon admission, candidates begin to negotiate with the D.Min. Director and selected faculty advisers individual programs of independent study and learning tasks to facilitate achievement of the aims of the program. The Individual Program of Study represents an agreement between candidate and Seminary and is an integral part of the requirements for the degree. It includes commitment to reading a selected bibliography and, depending on a candidate's background and educational need, may also contain such activities as continuing education seminars, academic courses either at Princeton Seminary or elsewhere, independent consultation with resource persons, and field observation or supervision activities related to the particular ministry concern of a candidate's program. The Program of Study will provide ways for candidates to be accountable for their progress and will include submission of various written reports related to independent study activities.

b. D.MIN. WORKSHOPS. Required on-campus residency for the D.Min. occurs in three special workshops over a two-year period, each of approximately three weeks' duration and led by two or more D.Min. faculty members. In workshops, candidates are introduced to the integrative method of the program through the four Dimensions of Ministry, guided in understanding the contextual and relational aspects of ministry, and offered faculty input in the Agenda

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of Concerns and other theological subjects. Candidates write and discuss a structured series of Ministry Experience Reports based on their own work as a major part of the workshop experience.

The first workshop occurs in the fall next after spring admission, and the second and third workshops are held in the two succeeding summers. Candidates live and work in private residential quarters on the Princeton campus for the duration of each workshop.

c. FINAL MINISTRY PROJECT. The culmination of the D.Min. program is the researching, executing and writing up of a major ministry project within the area of each candidate's focal concern. Projects are advised by faculty members. All final projects are characterized by the presence of a clearly articulated theological rationale and a connectedness to the context in which ministry occurs. They may take a variety of forms, some resembling research documents, others featuring the development of a resource for ministry. Whatever their form, all projects must meet the criteria established by the program and supervised by the faculty. Undertaking of the final ministry project requires recommendation by leaders of the third workshop and approval of an acceptable project proposal by the D.Min. Studies Committee.

COMPLETION OF THE PROGRAM

Progress through the stages of the program is regularly evaluated and determined by the faculty, the D.Min. Director, and the D.Min. Studies Committee. Typically, completion of any phase of the program is certified by its faculty

leaders, and additional working papers or projects may from time to time be required as the basis for evaluation. Any candidate who for whatever reason discontinues his or her program after satisfactory completion of the third workshop is eligible to receive certification as a "Fellow in Pastoral Leadership Development."

The D.Min. is designed to be completed within three or four years from admission. Candidates must complete their final project within two years following admission to final project status after completion of the third workshop, unless their candidacy is extended for cause by the D.Min. Studies Committee.

Information about costs and payment for the program will be found in this Catalogue in the chapter headed *Tuition, Fees, and Payments.* Room and board expenses while attending workshops are additional. Failure to make payment by the date specified will result in the candidate being dropped from the program. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs. In no case, however, will a candidate be permitted to begin a workshop unless the Seminary has received payment of the required installment.

For application materials, and/or further information and descriptive materials covering all phases of the program, write or call:

Director
Doctor of Ministry Program
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803
Telephone: (609) 497-7875
E-mail: dr_of_ministry_pgm@ptsmail.ptsem.edu

THE DEGREE OF DOCTOR OF PHILOSOPHY

The Doctor of Philosophy program is designed to prepare men and women for independent scholarship in various dimensions of the study of religion and for teaching in colleges and theological seminaries. Work currently is offered in five areas:

1. Biblical Studies [Old Testament, New Testament]

2. History and Ecumenics [Church History; History of Doctrine; Mission, Ecumenics, and History of Religions]

3. Theology [History of Christian Doctrine, Systematic Theology, Philosophy and Theology, Christian Ethics]

4. Religion and Society [Sociological Theory, Social Ethics]

5. Practical Theology [Christian Education, Pastoral Theology, Theology and Communication in Preaching]

Upon petition, interdisciplinary programs are also sometimes approved and are pursued under the direct supervision of the Ph.D. Studies Committee.

Admission Requirements

All applicants for admission to the Ph.D. program at Princeton Theological Seminary must hold the degree of B.A., or its equivalent, from an approved college or university, and the degree of M.Div., or its equivalent, from an approved theological institution. It is assumed that those who are enrolled in M.Div. or equivalent programs when they apply for admission will have received their degrees before matriculation.

The M.Div. degree is required of candidates in the area of Practical Theology. In other fields of study, if the M.Div. or its equivalent be absent, a minimum of two years of graduate study in religion is required. *Included in the two years must be a course in each of Old Testament; New Testament; systematic theology, philosophy or ethics; history of religions; a human science in relation to religion; and two courses in history of Christianity.*

Candidates for programs in Christian Education, Pastoral Theology, and Theology and Communication in Preaching must submit evidence, as early as possible in the first year of residence, that they have engaged in that form of professional practice under close supervision, or else they must arrange to do so during their period of residence.

All candidates must be fluent in English and must demonstrate reading knowledge of two other modern languages, normally German and French. It is strongly recommended that candidates enter the program with a reading knowledge of both languages. Competence in at least one language—in the case of Biblical Studies, German—must be established before matriculation as a condition of registration for a full course load. Competence in the second modern language must be demonstrated as a prerequisite for the second year of residence. Please see the *Ph.D. Supplementary Announcements* for more information.

Application Credentials

Applications for the degree of Doctor of Philosophy (Ph.D.), together with the necessary supporting documents, must be filed with the Director of Ph.D. Studies. Applications and supporting materials must be in Princeton by January 10, 1998. Applicants will be informed by mid-March of the Committee's decision.

An applicant for the Ph.D. degree is required to furnish, among other items specified on the application form, the following credentials:

1. Transcripts of all college and seminary work pursued to date. Before matriculation, evidence must be provided to show that the applicant has been awarded the degree of Bachelor of Arts or its equivalent from an approved college or university, and the degree of Master of Divinity or its equivalent from an approved theological institution.

2. The results of the General Test of the Graduate Record Examination. This examination is given at numerous centers throughout the world by the Educational Testing Service. Applications to take the examination are available from Educational Testing Service, P. O. Box 6004, Princeton, New Jersey 08541-6004. For applicants whose native language is not English, the Test of English as a Foreign Language along with the Test of Written English also administered by Educational Testing Service, is to be substituted. The Educational Testing Service will transmit the examination results directly to Princeton Seminary.

3. An academic paper in the intended area of specialization. This paper, either previously or specially prepared, should, in the mind of the applicant, be representative of his or her best work. It should ordinarily be between twenty and thirty pages in length. The paper will be evaluated by the following standards as evidence of the candidate's ability to work on the doctoral level in the intended area of specialization: (a) understanding of the subject treated and the materials used, (b) knowledge of relevant bibliography, (c) cogency and clarity of argument, and (d) constructive originality of thought.

Applicants who receive notice that their applications have been approved must indicate to the Director within thirty days whether or not they intend to accept admission to the Seminary.

The Sequence of a Typical Program

The program of any particular doctoral candidate may deviate from the following outline at some points, but this sketch indicates in general what may be anticipated. A copy of the *Ph.D. Supplementary Announcements* containing more complete information concerning the Ph.D. program may be obtained by addressing the Director of Ph.D. Studies.

1. Orientation for incoming doctoral students is held immediately before the opening of the fall term in September. Questions of registration and advisement are handled at this time. The student is assigned a primary adviser and, usually, two other members of a residence committee. It is from this residence committee and especially its chair that the student secures counsel with regard to courses and other aspects of his or her program until the time of the comprehensive examinations.

2. A two-year period of full-time resident study prior to the completion of the comprehensive examinations is normally required. In no case is advanced

standing granted at the time of acceptance for candidacy. In exceptional cases the Ph.D. Studies Committee may later reduce the time of resident preparation for the comprehensive examinations on recommendation of the candidate's department. Under no condition will the minimum requirement of two years' full-time tuition be reduced.

3. In the second term of the first year of residence the student's work is reviewed by his or her residence committee and, if satisfactory progress has been made, further courses of study are planned, leading to the comprehensive examinations.

4. The student is urged to give thought to possible areas and topics for the dissertation from the very beginning of residence. Seminar and course paper topics might well be selected in part to explore such possibilities. During the second year of residence a research topic should be worked out with the student's residence committee. The research topic must be approved by the candidate's Department no later than the last departmental meeting of the second year of residence and then received by the Ph.D. Studies Office before the candidate begins the comprehensive examinations.

5. The period of resident study culminates in the comprehensive examinations which are usually four or five in number, designed for five hours of writing each, followed by an oral examination of approximately two hours. With the permission of the candidate's residence committee and department, an essay may be presented in lieu of one of the examination papers. Other variations in testing procedure must be approved by the Ph.D. Studies Committee. With specific exceptions approved by departments and the Ph.D. Studies Committee, all examinations should be taken at one period, of which there are three each year: September/October, January, and April/May. Students may take the comprehensive examinations in April/May of the second year of residence, or in September/October or January of the third year of residence. With permission of the candidate's residence committee and department, the examinations may be divided between no more than two of the consecutive dates within this period. Students must complete all seminars and the grades must be received in the Ph.D. Studies Office before comprehensive examinations are begun. Exception to this rule is made for any seminars in which a student is enrolled during the term in which comprehensive examinations are being taken. Under no circumstances may examinations be undertaken until all language requirements have been satisfied, or before a research topic has been approved by the student's department.

6. Upon satisfactory completion of the comprehensive examinations, a dissertation committee is appointed by the Ph.D. Studies Committee upon nomination of the candidate's department, taking into account the research topic and the candidate's own suggestions. The chair of the dissertation committee

must be a full-time member of the Seminary faculty. Under the guidance of the dissertation committee, the student develops the research topic into a formal dissertation proposal which must be submitted to the Ph.D. Studies Committee for approval. The comprehensive examinations must be passed and the dissertation proposal approved no later than the last Ph.D. Studies Committee meeting of the third year. Failure to meet this deadline may result in dismissal.

7. After the dissertation proposal is approved, the student writes the dissertation (limited to 250 pages) following procedures of counsel and evaluation agreed upon with the members of the dissertation committee. The final draft must be approved by the dissertation committee no later than March 15 of the year in which the degree is to be conferred. After the dissertation is approved, the date of the public oral examination is set by the candidate's department, in consultation with the dissertation committee and the candidate. Upon satisfactory completion of this examination the candidate is recommended for the degree by the examiners.

8. Two unbound copies of the dissertation must be deposited in the Ph.D. Studies Office at least one week prior to the last regular faculty meeting of the second semester. Each copy must include an abstract of not more than 350 words. The dissertation is made available to the scholarly world by microfilm, for which the candidate completes the Doctoral Dissertation Agreement Form in the Office of Ph.D. Studies. The abstract is published in *Dissertation Abstracts International.*

Upon the completion of full-time resident study, candidacy is maintained by the payment of an annual continuation fee of $500. This fee is designed to cover the cost of institutional services ordinarily rendered to a student actively engaged in the writing of a dissertation. It does not envision, however, the pursuit of additional courses for academic credit. All degree requirements normally must be completed within six years of the beginning of candidacy. Extensions beyond this limit are granted only on the basis of significant progress on the dissertation. If all degree requirements are not completed within nine years, the candidacy will automatically expire. Failure to pay tuition or continuation fees for an academic year without written approval of the Treasurer will terminate the candidacy.

ADDITIONAL PROGRAMS AND REQUIREMENTS

National Capital Semester

The National Capital Semester for Seminarians offers an opportunity for a limited number of students to spend their fifth semester of residence in Washington, D.C., for the study of public policy from a theological perspective and

for encounter with persons involved in the political process. The program entails supervised study, direct political interaction, and ethical reflection, and offers a full semester of academic credit. Participants retain their enrollment in Princeton Seminary during the National Capital term, pay tuition to this institution, and are eligible for financial assistance. Application for the program should be made to the Dean of Academic Affairs by February 1 for the following autumn semester.

Program for Asian American Theology and Ministry

The Program for Asian American Theology and Ministry has been established by Princeton Theological Seminary to facilitate the theological education of leaders for the rapidly growing Asian American churches in the United States. The work of the program finds focus in the recruitment, education, and placement of bilingual and bicultural Asian American M.Div. students; the continuing education of Asian American clergy and laity; and the development of theological, educational, and bibliographic resources for an effective ministry in Asian American contexts.

Beyond its service to the Asian American church, the program seeks to promote mutual understanding and solidarity among persons of all ethnic and

Sang Hyun Lee

racial backgrounds, both within the Seminary and in the wider Christian community. Further information about the program and its activities may be secured by writing to:

Director
Program for Asian American Theology and Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

Special Students

The Seminary admits a limited number of qualified applicants who desire to pursue studies in the Seminary on a matriculated basis but who do not wish to enroll as candidates for a degree. Special students usually are admitted for only one year of study and pursue a carefully selected group of courses under a faculty adviser. They pay tuition either by the semester or by the unit of credit. Inquiries should be directed to the Director of Vocations and Admissions.

Auditors

Auditors are persons who have secured the permission of the professor to attend the class lectures for a course in which they are not enrolled for credit. Auditors should not expect to participate in class discussion (e.g., ask questions) or attend preceptorials, and may not take examinations or ask professors to evaluate work of any kind, and *no record will be maintained of any classes attended on this basis. Courses begun on an audit basis may not subsequently be changed to credit status.*

Regularly enrolled students, faculty spouses, student spouses, and persons invited by the President to be guests of the Seminary may audit classes by having the professor sign an audit authorization form (secured from the Office of the Registrar) and returning the signed form to the Registrar no later than the tenth class day of the semester (the end of drop/add period).

Other qualified persons may audit classes, provided they have secured the permission of the professors involved, have enrolled with the Registrar, and have paid the required fee for each course audited. Applicants should correspond with the Registrar before contacting the professor. No outside auditors will be allowed to enroll after the tenth class day of the term.

Unclassified Students

As a courtesy to other recognized schools of theology, students from those institutions may occasionally be admitted for a semester or a year of full-time or part-time work. The grades for such persons are transmitted to the sending schools, and Princeton Seminary provides no further transcript service.

Unclassified students received in this way are not regarded to be alumni/ae of the Seminary.

A similar courtesy is extended to graduates of the Seminary who reside in the area and who wish to pursue an occasional course without becoming candidates for an advanced degree. Such work is appended to the graduate's Seminary record.

Persons who wish to inquire about unclassified status should correspond with the Registrar. Unclassified students are charged regular fees but are not eligible for financial assistance, and normally cannot be considered for campus accommodations.

Visiting Scholars

The Seminary offers its facilities to a limited number of mature scholars who wish to engage in research, usually as part of a sabbatical leave from another institution. Such persons may apply for status as a visiting scholar which will grant them one or more privileges in regard to the use of the Seminary's resources. Use of the library, attendance at classes, and low rental furnished apartments are included among these privileges. Applicants for visiting scholar privileges should correspond with the President. The deadline for applications is November 15 for the following academic year, and applicants are usually notified by January 15 regarding the status of their applications.

International Students

Along with the other admission credentials, an international student desiring to enter the Seminary is required to have sent to the Director of Vocations and Admissions (or, in the case of a Ph.D. applicant, the Director of Ph.D. Studies) a statement from his or her national church endorsing his or her educational plans as necessary preparation for a position of leadership in that church.

Occasionally, an application is received from a student whose preparatory education reflects a system rather different from that typical of the United States. In such instances, the equivalent of the A.B. degree is considered to be four years of regular academic study, primarily in the humanities, arts, and sciences, beyond the secondary (GCE) level. Three additional years of full-time study, principally in the disciplines of theology, are then required to establish M.Div. equivalency.

In the case of an international student whose native language is not English, final approval of the application shall be contingent upon the receipt of a certificate of proficiency in written and spoken English. The basis of evaluation shall be the Test of English as a Foreign Language (TOEFL). The successful applicant will have achieved a minimum score of 550, with a minimum of 55 scored on each of the three parts of the examination. The fee for any such test

shall be borne by the applicant. After the student has undertaken a Seminary program, he or she may be required to withdraw from candidacy or from further study, if, in the judgment of the faculty, he or she is found to be inadequately prepared in the English language.

Princeton Theological Seminary encourages international students to earn their Master of Divinity degrees in their home countries; thus, according to the guidelines of the Association of Theological Schools in the U.S. and Canada, international students are admitted to the M.Div. program on a very limited basis.

Mid-Year Admissions

Under ordinary circumstances the student should begin Seminary work in the fall of the year. For good reasons, however, candidates for the Th.M. degree, as well as special students, may undertake their studies at the beginning of the second semester. This privilege cannot be extended to candidates for the Ph.D. degree, or to international students. Applicants seeking advanced standing in the M.Div. and M.A. programs are rarely admitted to begin studies during the second semester.

Teacher Certification

Through a cooperative arrangement with Princeton University's Office of Teacher Preparation, it is possible for selected M.Div. and M.A. Seminary students to obtain New Jersey State secondary or elementary school teacher certification.

Students must demonstrate that they are able to complete all certification requirements during their Seminary degree program. M.Div. students wishing to take Greek and Hebrew who also wish to pursue teacher certification must enroll in one of these languages the summer prior to beginning their degree program. Deadline for consideration is November 1 for middler M.Div. students and junior M.A. students.

All applications are reviewed after November 1 by the School of Christian Education. Each application will be approved or not approved for recommendation to the University based upon the following: ability to complete requirements, current and past academic course work (graduate and undergraduate) including GPA; references from pre-student teaching or field education experience, and Princeton Seminary faculty; and motivating factors and potential for excellence in teaching.

Approved applications will be rank-ordered for recommendation to Princeton University. Final acceptance to the program is subject to interview and placement by Princeton University and the public school.

Applications and complete information are available in the Christian Education office located in Tennent Hall.

Completion of Degree Requirements

Every degree candidate is responsible for ascertaining whether his or her program of courses will fulfill the graduation requirements. The Office of the Registrar maintains current records on all students except Ph.D. and D.Min. candidates, who are served by the Ph.D. and D.Min. offices respectively, and students may review their progress during normal business hours. Although grade reports are issued at the close of each semester, the Seminary is not responsible for calling attention to deficiencies in a student's progress unless those deficiencies are made the basis for disciplinary action.

Every student who expects to receive a degree at the annual commencement exercises, either in person or *in absentia*, shall file with the Registrar not later than March 15 an *Application to Receive a Seminary Degree*. Failure to comply with this requirement may result in postponement of graduation until the following academic year.

Rules and Regulations

Additional rules and regulations governing life at the Seminary and the maintenance of candidacy are contained in the *Handbook*. This publication, part No. 2 of the *Princeton Seminary Catalogue*, is issued each year at the beginning of the autumn semester and represents a portion of the educational contract between the student and the Seminary. Particular attention is called to the section on Standards for Satisfactory Progress (found under "Academic Regulations and Information"), a federally mandated guide to eligibility for certain kinds of financial assistance.

As an essential part of the admission process, applicants are requested to provide several kinds of information regarding their personal and academic background. Failure to make written disclosure of information solicited on the application form, or misrepresentation in the information supplied, constitutes a prima facie basis for denial of admission. Where omissions or misrepresentations come to light after matriculation at the Seminary, and are reasonably believed to cast doubt upon the student's suitability for theological study, he or she is subject to dismissal.

Other Educational Opportunities at the Seminary

CENTER OF CONTINUING EDUCATION

DEAN OF CONTINUING EDUCATION: Joyce C. Tucker
PROGRAM COORDINATOR: David H. Wall
PROGRAM DIRECTOR FOR CONGREGATIONAL LIFE: R. Scott Sheldon
OPERATIONS COORDINATOR: Mary Grace Royal

The Center of Continuing Education, located on the campus of Princeton Theological Seminary, offers ministers and lay people opportunities to participate in ongoing theological inquiry to increase their effectiveness for ministry. It invites church leaders to the campus, away from the pressure of the heavy daily schedule of parish or office, to study under competent guidance and to use the facilities of a great theological library. Events are scheduled throughout the year in a variety of formats, from one-day to one-week and are organized around four focus areas: spiritual growth and renewal, professional leadership development, congregational analysis and development, and theological studies. The Center also offers several off-campus events throughout the United States and a jointly sponsored international program with St. Mary's College, St. Andrews University, in Scotland.

The *Program Guide*, in which the many programs of the Center are listed in detail, is distributed in mid-summer. It contains complete information and registration forms. Copies may be obtained by contacting:

Center of Continuing Education
12 Library Place Princeton, New Jersey 08540
Phone: (609) 497-7990
FAX: (609) 497-0709
E-mail: coned@ptsmail.ptsem.edu
Web site address: http://www.ptsem.edu

Students at the Seminary may also take advantage of most of the offerings of the Center by registering in advance at Adams House. Certain restrictions and requirements apply.

The Center also assists those who wish to pursue brief periods of independent study on campus, using the facilities of Speer and Luce Libraries. Addi-

tional information and independent study registration forms are available in the *Program Guide* or on the web site.

Facilities

The 1997–1998 program year is one of transition for the Center, as Erdman Hall undergoes a complete renovation. Due to this renovation, no on-campus housing is available for the Center's programs. Some Adams House lodging is available for a small number of independent study requests. Off-campus housing is available through area hotels. Meals are available in the campus cafeteria during the academic year, except during Christmas and spring recesses. Events meet on campus in Adams House, Speer and Luce Libraries, and in the Mackay Campus Center.

Certification Programs

The Center of Continuing Education offers course work for the following certification programs.

PRESBYTERIAN CHRISTIAN EDUCATOR CERTIFICATION

Certification in the Presbyterian Church (U.S.A.) at the Certified Associate in Christian Education level and at the Certified Christian Educator level requires demonstrated knowledge and skills in six areas: biblical interpretation, Reformed theology, human development, religious education theory and practice, Presbyterian polity, and Presbyterian program and mission. Courses for those who seek certification are available as part of the summer Institute of Theology program. In 1998 the offerings are Presbyterian polity and human development. For further information on certification or directed studies, contact your local presbytery certification advisor or:

Donna Cook, associate for accreditation and certification
Presbyterian Church (U.S.A.)
100 Witherspoon Street
Louisville, KY 40202-1396
Phone: 502-569-5751

PRESBYTERIAN INTERIM MINISTRY CERTIFICATION

Interim ministry certification represents a judgment on the part of the Presbyterian Church (U.S.A.) Certification Board that a candidate has completed the required level of training, demonstrates the ability to articulate and apply interim theory in a supervised field experience and in an interview with the board, has functioned effectively in at least two interim positions, and has made a commitment to continued training, growth, and accountability. The purpose of this certification program is to raise the level of professionalism in the field of interim ministry, and to help presbyteries and congregations in their choice of effective pastoral leadership for the critical interim time. A two-week sequence

of basic training in interim ministry theory and skills (sixty contact hours) is required.

Princeton Seminary, in cooperation with the Synod of the Northeast, offers this training each year. Week One (thirty hours) will be offered in October 1997, and Week Two (thirty hours) will be offered in April 1998. Both weeks of training will be held at Stony Point Conference Center in Stony Point, NY, during this "construction" year.

To begin the certification process, please contact Ms. Donna Cook, associate for accreditation and certification, at the above Louisville address and telephone number.

ADMINISTRATIVE PERSONNEL ASSOCIATION (APA) OF THE PRESBYTERIAN CHURCH (U.S.A.)

APA is a professional association whose membership is composed of administrative and support staff, such as administrative assistants, secretaries, receptionists, clerks, typists, bookkeepers, financial specialists, and computer operators/programmers. Members work for the denomination in local churches, governing bodies, agencies, and institutions.

The primary goal of the organization is to increase member professionalism and to affirm the ministry of the lay church professional. To that end, members are offered opportunities for continuing education and chances to complete the requirements to be certified as a Fellow in church administration. Level I certification is achieved after forty hours of study in a variety of courses, including church history, theology, polity, and various courses on office technology. Level II courses are also available. The Annual Northeast Region Event, which offers Level I and Level II courses, is scheduled for April 23–24, 1998.

For further information about APA, including how to contact your local region, contact:

Dot Bass, APA office manager, 1102 Shelley Road, Raleigh, NC 27609; phone: 919-787-2055

HISPANIC LEADERSHIP DEVELOPMENT AND ENHANCEMENT PROGRAM

Princeton Theological Seminary offers a *Certificado en Liderazgo Congregacional* to lay leaders of Hispanic congregations who have completed a three-year program that includes group leadership, biblical studies, theology, church history, evangelism, and stewardship. This program is sponsored by the Seminary in cooperation with presbyteries in New York and New Jersey, the Synod of the Northeast (PCUSA), and the Congregational Ministries Division of the General Assembly (PCUSA). For further information contact the program director:

The Reverend Victor Aloyo Jr., Redeemer Presbyterian Church of East Brooklyn, 74-20 Eighty-eighth Avenue, Woodhaven, NY 11421; phone: 718-647-8110.

PRINCETON THEOLOGICAL SEMINARY CERTIFICATE IN YOUTH AND THEOLOGY PROGRAM

A Certificate in Youth and Theology is offered by the Princeton Theological Seminary Institute for Youth Ministry, in cooperation with the Center of Continuing Education.

The Certificate in Youth and Theology is granted to those who have enrolled in the program, completed course work at three Princeton Forums on Youth Ministry, and received continuing education units for those forums. Participants must also take part in the capstone retreat at the end of their third forum. This work may be spread over two to six years. The certificate program is intended to recognize people who have made a sustained commitment to study youth ministry in the context of academic theological reflection. Although conceived for those engaged in long-term youth ministry, or who educate others in youth ministry, anyone may enroll. For more information contact:

Kay Vogen
Institute for Youth Ministry
Princeton Theological Seminary
P.O. Box 821
Princeton, NJ 08542-0803
Phone: 609-497-7914; FAX: 609-497-7829
E-mail: s37vogen@ptsmail.ptsem.edu

THE INSTITUTE OF THEOLOGY

The Institute of Theology is offered by the Center of Continuing Education each summer in late June. Pastors, educators, and other church leaders gather for Bible study and worship, seminars, workshops, convocation, and other special opportunities. Leadership is shared by members from the Princeton faculty and administration, and faculty and pastors from around the country. The fifty-seventh annual Institute of Theology is scheduled for eight days in Princeton.

- Week One: June 22–26, 1998
- Week Two: June 28–July 2, 1998

For complete information and a brochure, contact:

Institute of Theology
12 Library Place
Princeton, NJ 08540
Phone: (609) 497-7990
FAX: 609-497-0709
E-mail: coned@ptsmail.ptsem.edu
Web site: http://www.ptsem.edu

SUMMER SESSION

The summer session is designed to make graduate theological education available to certain persons unable to attend the Seminary during the regular school year, allow for intensive biblical language study, provide Seminary students opportunities for additional work, and enrich the institution's continuing education program. Courses are open both to degree candidates and to properly qualified non-degree students. Each course carries three units of academic credit or 4.5 continuing education units, unless otherwise stated.

In addition to Biblical Hebrew and New Testament Greek, courses may be offered in the following subject areas: biblical studies, theology and ethics, church history, preaching, congregational ministries and worship, Christian education, and pastoral care. Summer session courses, with the exception of biblical languages, are normally offered during two three-week periods in the months of July and August.

Biblical Hebrew and New Testament Greek are offered in an intensive eight-week session. Each course carries six units of academic credit. Because these courses are given simultaneously, only one language may be pursued during the summer. Outside full- or part-time employment is highly discouraged as language courses tend to be quite demanding. Anyone contemplating employment should speak with the Director of Professional Studies before classes begin. For Princeton Seminary degree candidates, field education for academic credit cannot be taken concurrently with a language course in the summer.

For Th.M. candidates, course selection is subject to approval by the student's faculty adviser. M.Div. candidates are governed by the regulations on pp. 42–43 and should check with the Registrar when selecting courses. For M.A. (Christian education) candidates, course selection is subject to approval of the Director of the School of Christian Education.

Class Schedule – Monday through Friday

8:45 a.m. – 10:00 a.m. Class
10:00 a.m. – 10:45 a.m. Break
10:10 a.m. – 10:30 a.m. Chapel, Wednesdays
10:45 a.m. – 12:15 p.m. Class

(Greek and Hebrew review sessions may be offered in the afternoons.)

Accommodations

Dormitory facilities are available throughout the program and linens are provided. Children and pets are not allowed in the dormitories. Three meals are served daily Monday through Friday in the Mackay Campus Center, and students residing in dormitories are required to be on the board plan.

Fees and Course Listings

Information regarding tuition, fees, and course offerings is published in the summer session brochure, which is available in early January of the applicable year.

For further information concerning the summer session, contact:

Office of the Registrar
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

INTER-INSTITUTIONAL ARRANGEMENTS

Relations of academic reciprocity have been established between Princeton Theological Seminary and Princeton University, Westminster Choir College, and New Brunswick Theological Seminary. Although the terms of these arrangements vary slightly from school to school, in general they permit a degree candidate at the Seminary to enroll for courses in one of the other institutions without the payment of additional tuition charges.

Courses taken under an inter-institutional arrangement may be credited toward a Seminary degree provided they are appropriate to the character and level of the student's program. Except under the most unusual circumstances, a Seminary student is limited to one course in a cooperating institution during any semester, and the total number of such courses that may be applied to a degree at the Seminary also is limited.

Information on procedures to enroll for work in another institution, and on applicable regulations and restrictions, may be secured from the Office of the Registrar.

Inter-institutional policies do not permit a Seminary student to be matriculated simultaneously in more than one of the participating schools.

Courses of Study

The course offerings have been projected for the academic year 1997–1998 and, in some instances, for the year 1998–1999. The program of courses is subject to such changes as circumstances may require. Any course for which there is insufficient enrollment may be cancelled by the Seminary.

The academic year is divided into two semesters, each approximately 15 weeks in length. Courses are also offered during an eight-week summer session. Courses carry three units of academic credit unless otherwise stated in the description.

A full-time program for M.Div. and M.A. candidates ordinarily consists of fifteen units each semester; for other master's candidates, twelve units each semester. The minimum load for full-time candidacy in the M.Div. and M.A. programs is twelve units per semester; however, students who carry no more than the minimum twelve credits per full-time semester, will require additional part-time semesters in order to complete their programs.

Arrangement of Catalogue Entries

Courses are identified by codes consisting of two letters and three numbers. The letter portion of each code designates the field and department in which the offering is listed. These designations are:

Code	*Field*	*Department*
CH	Church History	History
CM	Congregational Ministry	Practical
CS	Christianity and Society	History
EC	Ecumenics	History
ED	Christian Education	Practical
ET	Christian Ethics	Theology
GM	General Ministry	
HR	History of Religions	History
NT	New Testament	Biblical
OT	Old Testament	Biblical
PC	Pastoral Care	Practical
PH	Philosophy	Theology

KRYSTIN GRANBERG

James F. Armstrong

PR	Preaching	Practical
PT	Practical Theology Doctoral Seminars	Practical
SC	Speech Communication in Ministry	Practical
TH	Doctrinal Theology	Theology

The number portion of the code provides a unique identification for each offering. Numbers 199–199 designate basic or introductory level, courses that are not normally open to Th.M. candidates. The classification of courses in the range 299–899 varies from department to department, reflecting differences in timeframe, thematic focus, or subject area, but higher numbers do not necessarily indicate work on a more advanced level than do numbers lower in the scale.

Ph.D. seminars are designated by numbers 999–999 and are designed for and normally restricted to candidates for the Ph.D. degree. Exceptions may be made only where the student demonstrates a command of the scholarly tools ordinarily necessary for doctoral work. Any person not a doctoral candidate at Princeton Seminary or University who wishes to enroll in one of these seminars must submit an *Application to Enroll in a Ph.D. Seminar* (obtained from the Office of the Registrar), signed by the professor, with his or her registration.

Specific prerequisites and limitations on enrollment are set forth in field headings, in individual descriptions, and in separately available semester listings.

Biblical Studies

PROFESSORS: J.F. Armstrong, †J.H. Charlesworth, B.R. Gaventa (chair), T.W. Gillespie, ‡D.H. Juel, U.W. Mauser, P.D. Miller, J.J.M. Roberts, K.D. Sakenfeld, ‡C.L. Seow
GUEST PROFESSOR: H. Bosman
ASSOCIATE PROFESSOR: †D.T. Olson
ASSISTANT PROFESSORS: *A.K.M. Adam, B.K. Blount, E.G. Edwards
LECTURER: R.E. Whitaker
VISITING LECTURERS: S. Freedman, G.M. Landes, P. Trible

OLD TESTAMENT

Introductory Courses

OTI01 ORIENTATION TO OLD TESTAMENT STUDIES
An introduction to selected perspectives of the Old Testament through lectures, preceptorial group study, and directed reading in the Old Testament itself and in secondary literature. Required of M.Div. candidates in the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
First Semester, 1997–98 Mr. Miller and Ms. Sakenfeld
First Semester, 1998–99

OTI51,-152 INTRODUCTORY BIBLICAL HEBREW
First semester: introduction to Hebrew grammar; second semester: completion of Hebrew grammar and the reading of selected Old Testament passages. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 1997–98 Mr. Roberts
Full Year, 1998–99

*On leave first semester 1997–98. †On leave second semester 1997–98. ‡On leave both semesters 1997–98.

Multi-Program Classes Based on the English Text

OT243 OLD TESTAMENT WISDOM THROUGH AFRICAN EYES
Comparison of the development of proverbial wisdom in the Ancient Near East and Israel and the function of proverbs in Old Testament narratives with the folkloristic research done on African proverbs. Use of Old Testament and African proverbs to illustrate the theological rhetoric of wisdom literature and of proverbs in particular. Consideration of the critical attitude of wisdom towards cultic and political issues and leaders, as well as the transfer of cultural values and character formation by means of proverbial wisdom teaching. Prerequisite: course OT101. Three credits.
Second Semester, 1997–98 Mr. Bosman

OT256 DANIEL: INTERPRETATION AND EXPOSITION
A study of the Book of Daniel, with attention to questions of origin, genres, world view, and theological perspectives. Will also explore the mythological elements in the book, the background of the "son of man" tradition, Old Testament angelology, eschatology, and the problem of cosmic evil. There will be opportunity to consider contemporary theological and homiletical issues posed by apocalyptic literature in general and the Book of Daniel in particular. Prerequisite: course OT101. Three credits.
First Semester, 1998–99 Mr. Seow

OT268 NARRATIVE LITERATURE OF THE OLD TESTAMENT
An introduction to literary study of the Bible, with exegetical focus on Jonah, Ruth, and selections from Genesis. Special attention will be given to the meanings of these texts for the life of faith. Prerequisite: course OT101. Three credits.
First Semester, 1997–98 Ms. Trible

OT311 THEOLOGIES OF COVENANT IN THE OLD TESTAMENT
The use of covenant terminology in the Old Testament to express the relationship between God and humanity. Old Testament covenant theology set in the context of ancient Near Eastern treaties and covenants. Prerequisite: course OT101. Three credits.
First Semester, 1998–99 Mr. Roberts

OT312 THE ETHICS OF THE TEN COMMANDMENTS
An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course ET312. Fulfills the general requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.
Second Semester, 1997–98 Mr. Miller and Ms. Duff

KRYSTIN GRANBERG

Choon-Leong Seow

OT313 FROM MONARCH TO MESSIAH

A study of the development of messianic thought in Israel. The rise of Israelite imperialism, its theological justification, cultic elaboration, and the prophetic transformation of this symbolic pattern. Prerequisite: course OT101. Three credits.

Second Semester, 1998–99 Mr. Roberts

OT318 CREATION IN THE OLD TESTAMENT

A study of the imagery of God as creator in the Old Testament. The literary background of creation imagery in the Middle East, its multiple forms and theological import in the Old Testament, and its implications for understanding the place of humanity in God's world. Prerequisite: course OT101. Three credits.

First Semester, 1997–98 Mr. Whitaker

OT340 POVERTY AND WEALTH IN THE OLD TESTAMENT

A survey of how priests, prophets, and wisdom teachers viewed poverty and wealth from their respective theological vantage points. Attention to socio-political, economic, and religious developments in ancient Israel that constitute the contexts within which theological reflection about poverty and wealth took place. Implications for modern Christian social ethics; topics such as scriptural warrant for the priority of the poor. Prerequisite: course OT101. Three credits.

Second Semester, 1997–98 Mr. Bosman

OT375 TEACHING THE BIBLE AS LIBERATING WORD
The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course ED375. Prerequisite: course OT101. Three credits.
Second Semester, 1998–99 Ms. Sakenfeld and Ms. Hess

Multi-Program Classes Based on the Hebrew Text

OT400 INTRODUCTION TO HEBREW EXEGESIS
Introduction to the methods and resources of Hebrew exegesis, through study of selected passages from a variety of biblical material including narratives, legal material, psalms, wisdom, and the prophets. The practice of critical exegesis will be combined with concern for the use of Old Testament scriptures for theology and ministry. Prerequisite: course OT152. Three credits.
First Semester, 1997–98 Mr. Olson
First Semester, 1998–99

OT405 EXEGESIS OF EXODUS
Exegesis and interpretation of the book of Exodus, with attention to grammatical, literary, and theological features of the text. Prerequisites: courses OT101 and OT152. Three credits.
First Semester, 1997–98 Mr. Olson

OT417 EXEGESIS OF SAMUEL
An exegesis of selected portions of First and Second Samuel. Major attention will be focused on facility in the reading and translation of classical Hebrew prose. Concentration also on the literary style and the political and theological function of these documents at different levels. Prerequisites: courses OT101 and OT152. Three credits.
Second Semester, 1997–98 Mr. Roberts

OT419 SOLOMON AND THE GOLDEN AGE: HISTORY, LEGEND, AND THEOLOGY
An exegetical study of I Kings 1–12, based on the Hebrew text and focusing on the figure of Solomon. Attention will be directed to the quest for the historical Solomon and to the issue of the relevance of this material for contemporary theological reflection. Prerequisites: courses OT101 and OT152. Three credits.
First Semester, 1998–99 Mr. Roberts

OT435 JEREMIAH
An exegetical course based on the Hebrew text. Study of central texts in the book of Jeremiah representing the range of his life and work as well as the later interpretative additions or supplementations to the book. Particular attention will be given to classical Jeremiah texts that occur in the lectionary or are often the subject of preaching. Prerequisites: courses OT101 and OT152. Three credits.
Second Semester, 1997–98 Mr. Miller

OT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course NT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 1998–99 Messrs. Olson and Adam

Advanced Language Classes

OT510 ACCELERATED HEBREW READING
A reading course designed for graduate students and others who desire to gain proficiency in the reading of Hebrew prose and Hebrew poetry. The materials covered vary from term to term, providing exposure to texts of different genres and levels of difficulty. Prerequisite: a middle level course in Hebrew or Hebrew exegesis. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. Three credits.
First Semester, 1997–98 Mr. Landes
First Semester, 1998–99

OT541 ARAMAIC GRAMMAR AND READING
An introduction to Aramaic grammar. Reading of Aramaic portions of the Old Testament and, as time allows, of selected targums and papyri. Prerequisite: course OT152. This course does not fulfill Biblical Department distribution requirements. Three credits.
Second Semester, 1997–98 Mr. Armstrong

OT553,-554 UGARITIC GRAMMAR
Introduction to the grammar; study of a selected text. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.
Full Year, 1998–99 Mr. Seow

OT555,-556 AKKADIAN GRAMMAR
Study of the grammar in transcription, followed by reading of cuneiform texts from several periods of the language. Regularly scheduled meetings are held each semester for the full academic year. This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.
Full Year, 1998–99 Mr. Seow

OT557,-558 INTERMEDIATE AKKADIAN
Readings in various genres of Akkadian literature. Regularly scheduled meetings are held each semester for the full academic year. Prerequisite: course OT555,-556 or equivalent.

This course does not fulfill Biblical Department distribution requirements. Three credits at the conclusion of the second semester.
Full Year, 1997–98 Ms. Freedman

OT559 UGARITIC READING
Readings in various genres of Ugaritic literature. Prerequisite: course OT553,-554 or equivalent. This course does not fulfill Biblical Department distribution requirements. Two credits.
First Semester, 1997–98 Mr. Whitaker

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

OT900 CRITICAL ISSUES IN OLD TESTAMENT STUDIES
Survey of the current state of discussion and critical issues concerning selected segments of Old Testament literature. Three credits.
Second Semester, 1997–98 Old Testament Staff

OT901 METHODOLOGY IN OLD TESTAMENT THEOLOGY
The seminar will focus on the problematics of Old Testament theology in light of the methodological challenges of post-enlightenment historical consciousness and critical historical approaches to Old Testament traditions and Israel's faith. Emphasis upon the history of research as well as upon contemporary proposals. Three credits.
First Semester, 1997–98 Mr. Miller

OT902 NEAR EASTERN BACKGROUNDS TO ISRAELITE RELIGION
A study of the ancient religious world out of which the biblical faith arose and in which it began to take shape, giving equal attention to elements of continuity and discontinuity. Three credits.
Second Semester, 1998–99 Mr. Roberts

OT904 BIBLICAL HISTORY IN ITS ANCIENT NEAR EASTERN CONTEXT
A study of selected problems in the history of Israel, with emphasis on methodology and the use of epigraphic and non-epigraphic remains in historical reconstruction. Three credits.
Second Semester, 1997–98 Ms. Sakenfeld

OT910 LITERARY APPROACHES TO OLD TESTAMENT INTERPRETATION
A study of more recent developments in the literary study of Old Testament texts (structuralism, deconstruction, reader response, canonical analysis). Consideration of the interplay of these approaches with other historical-critical methods of exegesis. Three credits.
First Semester, 1998–99 Mr. Olson

OT940 SEMINAR ON ECCLESIASTES
A seminar on the exegesis of the book of Ecclesiastes, with special emphasis on text-critical and literary-rhetrical issues. Three credits.
Second Semester, 1998–99 Mr. Seow

OT943 EXEGETICAL SEMINAR ON FIRST ISAIAH
A study of major blocks of Isaiah 1–39, emphasizing the creative response of the eighth century prophet to his historical and theological contexts.
First Semester, 1997–98 Mr. Roberts

NEW TESTAMENT

Introductory Courses

NT101 ORIENTATION TO NEW TESTAMENT STUDIES
An introduction to selected perspectives of the New Testament through lectures, preceptorial group study, and directed reading in the New Testament and in secondary literature. Required of M.Div. candidates during the first year of study. Not open to Th.M. or Ph.D. candidates. Three credits.
Second Semester, 1997–98 Messrs. Adam and Blount
Second Semester, 1998–99

NT151,-152 INTRODUCTION TO NEW TESTAMENT GREEK
An introduction to the elements of New Testament Greek with emphasis upon the mastery of forms, basic vocabulary, and syntax. Reading of selected portions of the Greek New Testament. The two semesters are designed to be taken in immediate sequence. If the sequence is interrupted, a placement examination must be passed before the second semester is begun. This course does not fulfill Biblical Department distribution requirements. Three credits each semester.
Full Year, 1997–98 Ms. Edwards and Staff
Full Year, 1998–99

NT155 RAPID REVIEW OF GREEK GRAMMAR
Rapid review of Greek grammar for persons who have studied the language in college but who lack the proficiency necessary for exegetical work. Course may not be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.
First Semester, 1997–98 Ms. Edwards
First Semester, 1998–99

NT156 TRANSLATION FROM THE GREEK NEW TESTAMENT
Designed to enable students to acquire and maintain proficiency in the reading of Greek prose, with an emphasis on the building of vocabulary. Prerequisite: course NT152. Course may be repeated. This course does not fulfill Biblical Department distribution requirements. One credit.
Second Semester, 1997–98 Ms. Edwards
Second Semester, 1998–99

NT157 TRANSLATING THE SEPTUAGINT

Translation of selected passages from the Septuagint, including both the Greek Old Testament and the Apocrypha. Some of the Psalms will be covered each year; other materials will be studied on a rotating basis: prophets, wisdom literature, and the historical books. Prerequisite: course NT152. This course does not fulfill Biblical Department distribution requirements. One credit.

First Semester, 1997–98 Ms. Edwards

First Semester, 1998–99

Multi-Program Classes Based on the English Text

NT204 THE GOSPEL OF MARK

A literary and theological study of the gospel based on the English text. Particular attention will be given to the functions of christology, apocalyptic, the kingdom of God, and discipleship, with an assessment of the significance of the gospel's message for the contemporary church. Prerequisite: course NT101. Three credits.

Second Semester, 1998–99 Mr. Blount

NT314 THEOLOGY OF THE SYNOPTIC GOSPELS

Topics to be studied will include: genre "gospel," its possible antecedents or originality; recent developments in the approach to the "synoptic problem"; the setting in history of each of the synoptic evangelists; and the distinct theological emphases of the gospels of Mark, Matthew, and Luke. Prerequisite: course NT101. Three credits.

First Semester, 1997–98 Mr. Mauser

NT319 RESURRECTION STORIES AND RESURRECTION FAITH IN THE NEW TESTAMENT

The New Testament contains narratives about Jesus' resurrection and several distinct forms of theological appropriation of the resurrection for Christian faith. The course will give equal attention to these two aspects of the resurrection in the New Testament. Prerequisite: course NT101. Three credits.

Second Semester, 1997–98 Mr. Mauser

NT320 THE KINGDOM OF GOD

A study of the kingdom of God imagery as it is presented in the Jesus materials in the gospels, with focus on Jesus' sayings, parables, and miracle activities. Particular attention to the manner in which the eschatological emphasis of the kingdom as future reality is balanced against the understanding that it had already dawned in the life and ministry of Jesus. Implications of the study for the contemporary church. Prerequisite: course NT101. Three credits.

Second Semester, 1997–98 Mr. Blount

NT350 NEW TESTAMENT ETHICS

An introduction to the ethical principles and mandates in the New Testament literature, with particular attention to the ethical mandates in the teachings, sayings, and actions of Jesus as recorded in the gospel materials. Attention also will be directed to the Pauline

letters, with special emphasis on considering the interrelationship between Paul's spiritual-redemptive orientation and eschatology and his ethical program. An assessment of the significance of New Testament ethics for the modern church. Prerequisite: course NT101. Three credits.

First Semester, 1997–98 Mr. Blount

NT365 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course TH379. Prerequisite: course NT101. Three credits.

First Semester, 1998–99 Messrs. Blount and Taylor

NT371 THE TRIUNE GOD IN THE NEW TESTAMENT

The course presents the thesis that New Testament theology is most aptly described as trinitarian theology. While theology, christology, and pneumatology are usually considered separately in monographs and in New Testament theologies, they are in New Testament language constantly intertwined and correlated to each other. Different forms of this correlation will be studied in Matthew, Luke/Acts, the Johannine literature including Revelation, the Pauline letters, and Hebrews. Prerequisite: course NT101. Three credits.

Second Semester, 1998–99 Mr. Mauser

NT375 BIBLICAL THEMES IN RECENT LITERATURE

A study of a variety of recent novels and short stories by authors such as Clyde Edgerton, Jeanette Haien, Oscar Hijuelos, Kazuo Ishiguro, Bernard Malamud, Toni Morrison, Flannery O'Connor, and John Updike. Their works will be read as avenues to the interpretation of biblical texts and as they themselves are illuminated by biblical texts. Limited to twenty students. Prerequisite: course NT101. Three credits.

First Semester, 1998–99 Ms. Gaventa

NT378 IMAGES OF WOMAN IN THE NEW TESTAMENT

Exploration of the many New Testament passages including women, both named and anonymous, as well as passages related to the general topic of women. The goal is to discover the varied images offered, negative as well as positive, and to consider their relevance for the church today. Special attention to uncovering less obvious views and assumptions. Prerequisite: course NT101. Three credits.

Second Semester, 1998–99 Ms. Edwards

KRYSTIN GRANBERG

Beverly Roberts Gaventa

NT385 THE NEW TESTAMENT AND SOCIOLOGY
Examination of the transmission of Jesus traditions in Palestine before A.D.70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course CS385. Three credits.
First Semester, 1997–98 Messrs. Charlesworth and Fenn

NT390 MEANING AND TRUTH IN BIBLICAL INTERPRETATION
With a focus on one of the Gospels, the course explores the truth claims the church makes for the Bible, with particular attention to the use of scripture in evangelical persuasion. Prerequisite: course NT101. Three credits.
First Semester, 1998–99 Mr. Juel

Multi-Program Classes Based on the Greek Text

NT400 INTRODUCTION TO NEW TESTAMENT EXEGESIS
Introduction to the process and task of New Testament exegesis through an analysis and interpretation of selected passages of the Greek New Testament, e.g., gospel material, Thessalonians, Hebrews and pastorals. Development of skills and familiarity with tools

and resources necessary for critical exegesis, with a view toward the formation of a sound exegetical method for use in church, ministry, and theology. Prerequisite: course NT152. Three credits.
First Semester, 1997–98 Ms. Edwards
First Semester, 1998–99

NT406 THE GOSPEL ACCORDING TO MARK
A study of the earliest Gospel, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1997–98 Mr. Blount

NT408 THE GOSPEL ACCORDING TO LUKE
A study of the first volume of Luke-Acts, in which literary and historical approaches will be enlisted in engaging a contemporary audience with the goal of shaping a Christian theological imagination. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1998–99 Mr. Blount

NT412 EXEGESIS OF THE ACTS OF THE APOSTLES
Exegesis of selected passages from the book of Acts with attention to the interweaving of narrative and theology. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1998–99 Ms. Gaventa

NT414 EXEGESIS OF ROMANS
An exegetical study of the letter, with particular attention to its historical setting, its theological argument, and its continuing significance for the Christian church. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1997–98 Ms. Gaventa

NT415 EXEGESIS OF ROMANS 9 11
Exegesis of Romans 9–11 as an example of early Christian prophecy, with special attention to the theological issue of the triumph of God's mercy in the history of salvation. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1998–99 Mr. Gillespie

NT416 EXEGESIS OF FIRST CORINTHIANS
Reading and exegesis of the Greek text, with special attention to the ways that the problem of Paul's authority and the situation in Corinth shape the dynamics of the epistle. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1997–98 Mr. Mauser

NT417 EXEGESIS OF SECOND CORINTHIANS
Reading and exegesis of selected portions of the Greek text. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1998–99 Mr. Mauser

NT418 EXEGESIS OF GALATIANS
Reading and exegesis of the letter, with special reference to its literary genre, the

historical situation it addresses, and the contemporary significance of the gospel of liberation which it attests. Prerequisites: courses NT101 and NT152. Three credits.
First Semester, 1997–98 Mr. Gillespie

NT425 THE SHORTER PAULINE EPISTLES
A study of 1 Thessalonians, Philemon, and Philippians, designed with attention to their literary, theological, and historical contexts. The course will emphasize the development of exegetical skills and the interpretation of Paul for preaching and teaching. Prerequisite: courses NT101 and NT152. Three credits.
First Semester, 1998–99 Ms. Gaventa

NT460 SPIRITUALITY AND THE NEW TESTAMENT
Exegetical and practical consideration of New Testament material relevant to spirituality. Focus will be on passages containing or pertaining to prayer, but attention also will be given to other less obvious passages and themes that can be helpful in one's own spiritual growth and in enabling the spiritual growth of others to whom one is ministering. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1997–98 Ms. Edwards

NT471 LANGUAGE AND THEOLOGY OF THE DEAD SEA SCROLLS
A study of the paleography and theology of the Dead Sea Scrolls, and an examination of the history and archaeology of the Qumran Essenes. Portions of the major scrolls will be read from photographs. Enrollment by permission of the instructor. Prerequisites: courses NT101 and NT152. Three credits.
Second Semester, 1998–99 Mr. Charlesworth

NT480 BIBLICAL THEOLOGY AND THE PRACTICE OF MINISTRY
Exegesis of selected biblical texts that seeks to place the Old and New Testaments in theological and practical dialogue with one another and with contemporary ministry situations and struggles. Designed to help students use Scripture as a theological resource for shaping and guiding parish ministry. Topics will include issues of life and death, church and state, worship and sacraments, and law and gospel. Same as course OT480. Prerequisites: courses OT101, NT101, OT152, NT152. Three credits.
Second Semester, 1998–99 Messrs. Adam and Olson

Advanced Language Classes

NT575 SYRIAC
One hour reading course in Syriac. Prerequisite: course OT541 or equivalent. One credit.
First Semester, 1997–98 Mr. Charlesworth

NT891 ADVANCED GREEK GRAMMAR AND READING I
Grammatical and syntactical analysis and reading of Greek Hellenistic texts outside the New Testament. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 1997–98 Ms. Gaventa

NT892 ADVANCED GREEK READING AND GRAMMAR II
Grammatical and syntactical analysis and reading of more difficult religious and philosophical Greek texts from the Hellenistic period. Enrollment limited to Ph.D. candidates in Biblical Studies. Three credits.
First Semester, 1998–99 Mr. Adam

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

NT900 CRITICAL ISSUES IN NEW TESTAMENT STUDIES
Survey of the current state of discussion and critical issues concerning selected segments of New Testament literature. Three credits.
Second Semester, 1998–99 Mr. Adam and Staff

NT904 NEW TESTAMENT THEOLOGY
A review of the history of research, the background of major theological concepts, an examination of the diverse theologies, and a search for the heart of New Testament theology. Three credits.
First Semester, 1998–99 Mr. Juel

NT915 EARLIEST CHRISTIANITY IN ITS GRECO-ROMAN SETTING
A review of primary and secondary literature which presents a picture of secular issues and "pagan" religions in the Greco-Roman first century and analyzes their relationship to developing Christian traditions. Three credits. *First Semester, 1997–98* Mr. Mauser

NT922 FIRST CENTURY JUDAISM
A study of Judaism in the first century. Selected readings from Philo, the Dead Sea Scrolls, the Mishnah, the Old Testament Pseudepigrapha, and Josephus. Intensive reading in Hebrew and Greek. Three credits.
Second Semester, 1998–99 Mr. Juel

NT943 CRITICAL ISSUES IN LUKE-ACTS
A research seminar addressing selected historical, literary, and theological problems in the Gospel of Luke and the Acts of the Apostles. Three credits.
Second Semester, 1997–98 Ms. Gaventa

NT955 STUDIES IN THE GOSPEL AND EPISTLES OF JOHN
An examination of selected problems in recent Johannine research, with special attention to the issues of method in literary analysis, historical reconstruction, and interpretation. Three credits.
First Semester, 1998–99 Mr. Charlesworth

NT959 STUDIES IN THE EPISTLES OF PAUL
Examination of selected problems in Pauline studies, giving particular attention to historical, literary, and theological questions. Three credits.
Second Semester, 1998–99 Ms. Gaventa

NT975 BIBLICAL HERMENEUTICS
A discussion of the major hermeneutical works of today, and of their most important antecedents in the history of biblical interpretation. Three credits.
Second Semester, 1997–98 Mr. Adam

DEPARTMENTAL FACULTY

ANDREW KEITH MALCOLM ADAM. Assistant Professor of New Testament. M.Div., S.T.M., Yale Divinity School; Ph.D., Duke University. His teaching and research interests concern biblical theology and the theory of interpretation, with special attention to the varieties of biblical interpretation. (Episcopalian)

JAMES FRANKLIN ARMSTRONG. Helena Professor of Old Testament Language and Exegesis, Dean of Academic Affairs, and James Lenox Librarian. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University. A special interest is in Hebrew grammar and syntax and the development of Hebrew within the context of other Semitic languages. (Presbyterian)

BRIAN KEITH BLOUNT. Assistant Professor of New Testament. M.Div., Princeton Theological Seminary; Ph.D., Emory University. His primary interests are the Synoptic Gospels, Acts and John. He is particularly interested in cultural hermeneutics, as well as socio-linguistic and rhetorical approaches to text interpretation. (Presbyterian)

JAMES HAMILTON CHARLESWORTH. George L. Collord Professor of New Testament Language and Literature. B.D., Duke University Divinity School; Ph.D., Duke University Graduate School; E.T. Ecole Biblique de Jerusalem. His teaching interests are in Early Judaism and Christian origins, with special attention to Jesus research, the Gospel of John, the Apocalypse of John, Judaism and Christianity today, and the New Testament and sociology. (Methodist)

ELIZABETH GORDON EDWARDS. Assistant Professor of New Testament. B.D., Th.M., Th.D., Princeton Theological Seminary. Her major interest lies in combining the disciplines of New Testament studies and pastoral care in such a way that relevant, mutually-elucidating connections can be made for work in various forms of ministry. Her other interests include text criticism and women's studies. (Presbyterian)

BEVERLY ROBERTS GAVENTA. Helen H. P. Manson Professor of New Testament Literature and Exegesis. M.Div., Union Theological Seminary, New York; Ph.D., Duke University; D.D.(Hon.), Kalamazoo College. She is particularly interested in the theology of the Pauline letters and narrative analysis of Luke-Acts. (Disciples of Christ)

KRYSTIN GRANBERG

Brian Keith Blount

THOMAS WILLIAM GILLESPIE. President, and Professor of New Testament. B.D., Princeton Theological Seminary; Ph.D., Claremont Graduate School; D.D.(Hon.), Grove City College; Th.D.(Hon.), Theological Academy of the Debreçen Reformed College in Debreçen, Hungary; D.Th.(Hon.), Gáspár Károli Reformed University in Budapest, Hungary; D.Phil.(Hon.), Soong Sil University in Seoul, Korea; D.D.(Hon.), University of St. Andrews, Scotland. His teaching interests are in the Pauline literature and the theological interpretation of scripture. (Presbyterian)

DONALD HARRISVILLE JUEL. Richard J. Dearborn Professor of New Testament Theology. B.D., Luther Theological Seminary; M.Phil., Ph.D., Yale University. Although his interests are not confined to one area, his general focus has been on the Gospels, especially Mark and Luke-Acts, with a particular interest in the passion tradition and Christology. His study of Judaism, particularly Jewish biblical interpretation, has led to an interest in the use of the Old Testament in the New Testament, to the larger issue of the relationship of the two Testaments, and to the matter of Jewish/Christian relations. (Lutheran)

ULRICH WILHELM MAUSER. Otto A. Piper Professor of Biblical Theology. Dr.Theol., University of Tübingen. His interests include the correlation of Old and New Testament in biblical interpretation and the dialogue between biblical exegesis and theological, ethical, and practical disciplines in the contemporary theological curriculum. (Presbyterian)

PATRICK DWIGHT MILLER. Charles T. Haley Professor of Old Testament The-

ology. B.D., Union Theological Seminary in Virginia; Ph.D., Harvard University. His teaching and research interests lie primarily in the fields of Old Testament theology and the history of Israelite religion. In addition the books of Deuteronomy and Psalms are a particular focus of both teaching and writing. (Presbyterian)

DENNIS THORALD OLSON. Associate Professor of Old Testament. M.Div., Luther Northwestern Theological Seminary; M.A., M.Phil., Ph.D., Yale University. His primary teaching and research interests are in the Pentateuch, literary approaches to Old Testament interpretation, and Old Testament theology. (Lutheran)

J.J.M. ROBERTS. William Henry Green Professor of Old Testament Literature. S.T.B., Harvard University Divinity School; Ph.D., Harvard University. His teaching and research interests are in comparative studies between Mesopotamian and Israelite religion, Old Testament prophecy, Semitic languages, and Hebrew lexicography. He is the editor of the Princeton Classical Hebrew Lexicon Project. (Church of Christ)

KATHARINE DOOB SAKENFELD. William Albright Eisenberger Professor of Old Testament Literature and Exegesis, and Director of Ph.D. Studies. M.A., University of Rhode Island; B.D., Harvard University Divinity School; Ph.D., Harvard University. Her research focuses primarily on biblical narratives concerning the pre-monarchical period and on feminist biblical hermeneutics. (Presbyterian)

CHOON-LEONG SEOW. Henry Snyder Gehman Professor of Old Testament Language and Literature. M.Div., Princeton Theological Seminary; Ph.D., Harvard University. His areas of research and teaching interests are in the history of Israelite religion, wisdom literature, and the relation of myth and tradition in Old Testament theology. (Presbyterian)

RICHARD ERNEST WHITAKER. Information Research Specialist, and Lecturer in Old Testament. B.D., Perkins School of Theology; Ph.D., Harvard University. His primary responsibility is for the design and implementation of facilities for the support of an effective program in computer-assisted research at the Seminary Libraries. He has been an active participant in the Dead Sea Scrolls project, under the direction of Professor J. H. Charlesworth, and preparation of a new computer-assisted Hebrew lexicon, under the directorship of Professor J.J.M. Roberts. Teaching areas include the book of Genesis and Ugaritic language. (Methodist)

History

PROFESSORS: J.D. Douglass, R.K. Fenn, J.S. Mbiti, E.A. McKee, K.E. McVey, J.H. Moorhead (chair), P.E. Rorem, C.A. Ryerson III
GUEST PROFESSOR: A.F. Walls
ASSISTANT PROFESSOR: J.C. Deming

CHURCH HISTORY

Introductory Level Classes

CH101 HISTORY OF CHRISTIANITY I
The life and thought of the Christian church from the apostolic period to the Reformation. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
First Semester, 1997–98 Ms. Douglass and Mr. Rorem
First Semester, 1998–99

CH102 HISTORY OF CHRISTIANITY II
The life and thought of the Christian church from the Reformation to the present. Lectures and group discussions on brief writings representative of major movements. Designed as an orientation to the shape of the whole tradition in its social setting. Three credits.
Second Semester, 1997–98 Mr. Deming and Ms. McKee
Second Semester, 1998–99

Multi-Program Classes

CH210 EARLY CHURCH HISTORY
Study of the main centers of early Christianity in their wider cultural environments: Alexandria, Antioch, Edessa, Jerusalem, Carthage, Rome, and Constantinople. Exploration of cultural diversity and its effects on the development of early Christian theology, polity, art, architecture, liturgy, and popular piety. Lectures, discussion of readings in primary and secondary sources, slide presentations, excursions, projects concerning

contemporary application of these studies, and a final semester paper. Prerequisite: course CH101. Three credits.
First Semester, 1997–98 Ms. McVey

CH214 CREATION, TRINITY, AND CHRISTOLOGY IN THE EARLY CHURCH
A consideration of the general problem of orthodoxy versus heresy in the early church will be followed by an examination of the views of the major patristic writers, those of their opponents, and the conciliar statements relevant to creation, trinity, and christology from the apostolic period to the Council of Chalcedon. Lectures, discussion of primary sources in translation. Prerequisite: course CH101. Three credits.
Second Semester, 1998–99 Ms. McVey

CH215 EARLY SYRIAC CHRISTIANITY
The history of early Christianity in the Syro-Mesopotamian cultural environment from the beginnings to the rise of Islam. Issues to be discussed include: Jewish-Christianity, Gnosticism and Manichaeism, Trinitarian and Christological controversies, Christian art, liturgy, poetry and hymns, biblical exegesis, the transmission of Greco-Roman learned traditions to early Islam. Lectures and discussion of primary sources in translation, visit to a Syrian Orthodox church. Prerequisite: course CH101. Three credits.
Second Semester, 1998–99 Ms. McVey

CH216 EARLY CHRISTIANITY IN ALEXANDRIA AND EGYPT
The history and culture of Christians in Alexandria and Egypt from the beginnings through the fourth century. Subjects to be considered include: early Logos theology, orthodoxy and heresy, images of women and female leadership, the rise of monasticism, Coptic art and liturgical traditions. Lectures and discussion of primary sources in translation, visit to a Coptic Orthodox church. Prerequisite: course CH101. Three credits.
First Semester, 1997–98 Ms. McVey

CH220 AUGUSTINE AND EARLY LATIN CHRISTIANITY
After an introduction to the cultural matrix of the earliest Latin Christianity, the Roman province of Africa, the course will focus on the first martyrs, theologians, and exegetical traditions (including Perpetua and Felicity, Tertullian, Cyprian, Tychonius). Ambrose of Milan will be considered in his setting and as a point of contact with early Greek theology and exegesis. Particular emphasis on Augustine as the culmination of these traditions. Lectures and discussion of primary sources in translation. Prerequisite: course CH101. Three credits.
Second Semester, 1997–98 Ms. McVey

CH223 PAGANS AND CHRISTIANS
Competition, conflict, and accommodation of Christians in their Graeco-Roman environment. Topics considered include: Christian and anti-Christian apologetics, martyrdom and persecution, Christian political theory before and after Constantine, significance of early Christian attitudes for reformation and modern ideas of church and state. Prerequisite: course CH101. Three credits.
Second Semester, 1997–98 Ms. McVey

KRYSTIN GRANBEY

Kathleen E. McVey

CH226 WOMEN LEADERS OF THE MEDIEVAL CHURCH

A survey of specific women who influenced medieval Christianity: mystics, reformers, mothers, monarchs, martyrs, saints, and theologians; medieval perspectives on Eve, the Virgin Mary, and Mary Magdalene. Prerequisite: course CH101. Three credits.

Second Semester, 1997–98 Mr. Rorem

CH228 INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION

An investigation of the theological and philosophical roots, the motifs, practices, and literary expressions of Christian mystical piety with special attention given to selected medieval mystics. Discussions, lectures, interpretations of primary sources. Prerequisite: course CH101. Three credits.

Second Semester 1997–98 Mr. Rorem

CH321 THE THEOLOGY OF LUTHER

An exploration of the development of Luther's thought in the context of his life and work and of his setting in church and society. The class will read selections from a variety of Luther's theological writings: biblical commentaries, catechisms, liturgies, polemical works, as well as studies about Luther. Prerequisite: course CH101. Three credits.

Second Semester, 1997–98 Ms. Douglass

CH325 THE CATHOLIC REFORMATION IN THE SIXTEENTH CENTURY
An exploration of the movements within the Roman Catholic Church for renewal of the Church's life and thought. Special attention will be given to missions to Asia and Central America and their interaction with the indigenous cultures there. Prerequisite: course CH101. Three credits.
Second Semester, 1998–99 Ms. Douglass

CH327 THE REFORMATION IN STRASBOURG AND GENEVA
An exploration of sixteenth-century changes in theology, church life, and civic life in two key cities of the Reformation, illustrating the particular style of reform characteristic of those cities. Readings will include varied primary sources and secondary sources from the current literature on reform in the cities. Prerequisite: course CH101. Three credits.
First Semester, 1997–98 Ms. Douglass

CH328 WORSHIP, ETHICS, AND SOCIAL REFORM IN THE 16TH CENTURY
Explores the 16th century as a time of social as well as religious reform and renewal, studying the inter-relationship of teaching about worship and ethics in liturgy and life. Prerequisites: courses CH101 and CH102. Three credits.
First Semester, 1998–99 Ms. McKee

CH330 THE LITURGICAL YEAR: HISTORY AND THEOLOGY
Examination of the history and theological development of Sunday worship, liturgies of Lent-Easter-Pentecost, liturgies of Advent-Christmas-Epiphany and other liturgical emphases important to Christian worship. Particular attention to the Paschal Vigil, Protestant views and practices of the church year, and questions related to ways of choosing liturgical scriptural selections (lectionary, continuous reading, etc.). Prerequisites: courses CH101 and CH102. Three credits.
First Semester, 1997–98 Ms. McKee

CH332 PRAYER AND DEVOTIONAL-SPIRITUAL LIFE IN CHRISTIAN HISTORY
Study of the range of prayer as practiced in Christian history, including the contexts of public and individual worship, formal and spontaneous. Sources of devotional reflection will vary from year to year. Common class studies will be complemented by student presentations. Enrollment limited to 22. Preference given to those closest to graduation. Prerequisite: either course CH101 *or* course CH102. Three credits.
First Semester, 1997–98 Ms. McKee

CH340 THE RENEWAL OF WORSHIP IN THE SIXTEENTH-CENTURY REFORMATION
An ecumenical exploration of the theology and practice of worship in the religious renewals of early modern history. Included will be the late medieval period and Roman Catholic reform through Trent and beyond. Chief focus on the Protestant traditions: scripture, sacraments, prayer, and theology in corporate worship. Theological studies complemented by some attention to social and political factors, ethical concerns, popular spirituality and religious art, personal and family devotion, and lay and clerical partici-

pation. Guided reflection relating sixteenth-century to twentieth-century worship. Prerequisites: courses CH101 and CH102. Three credits.
Second Semester, 1998–99 Ms. McKee

CH342 WORSHIP IN THE PROTESTANT TRADITIONS: AN ECUMENICAL HISTORY
The course traces major developments in Protestant worship: Sunday services, preaching and sacraments, prayer and devotional life, through the major stages of development in different traditions or denominations in the context of the wider Christian history of worship. Highlights include sixteenth-century origins (e.g., Lutheran, Reformed, Anglican, Radical), eighteenth century developments (e.g., Methodism, African-American churches, revivals), and Protestants in contemporary Africa, Asia, Latin America, and pluralistic North America. Course is a multi-denominational parallel to "Worship in the Reformed Tradition"; student projects will focus on deepening knowledge of their own denominations. Prerequisite: course CH102. Three credits.
First Semester, 1998–99 Ms. McKee

CH360 HISTORY OF WOMEN IN THE CHURCH: RENAISSANCE AND REFORMATION
A study of the roles and writings of women in the life of the church and in the broader social context beginning with the fourteenth century and extending through the sixteenth century. Prerequisite: course CH101. Three credits.
First Semester, 1998–99 Ms. Douglass

CH378 AMERICAN CHRISTIANITY FROM THE COLONIAL ERA TO THE CIVIL WAR
Topics to be studied include Puritanism, the Great Awakening, the enlightenment, the development of modern denominational patterns, Christianity and American nationalism, the rise of voluntary societies, sectarian ferment, and the relationship of the churches to slavery and the Civil War. Three credits.
First Semester, 1997–98 Mr. Moorhead

CH425 CHRISTIANITY IN THE BRITISH ISLES
An examination of the history of the church in England, Scotland, and Ireland from the Reformation to the present. Emphasis is on both the established churches and the rise and development of Protestant and Catholic dissent. Three credits.
Second Semester, 1998–99 Mr. Deming

CH435 SECTS AND CULTS IN AMERICA
An examination of some of the major sectarian movements, including Mormonism, the Jehovah's Witnesses, Seventh Day Adventism, Christian Science, and the Unification Church. Consideration of the groups' self-understanding, analysis of their cultural and theological origins, and assessment of their relation to the mainstream of American Christianity. Designed to prepare students to comprehend and deal with sectarian movements often encountered in the practice of ministry. Three credits.
First Semester, 1997–98 Mr. Moorhead

CH440 AMERICAN CHRISTIANITY IN THE TWENTIETH CENTURY

An analysis of major issues and events from the fundamentalist-modernist controversy of the 1920s to the present. Topics to be studied include the emergence of neo-orthodoxy and subsequent theological pluralism; ecumenism; the post-World War II revival of religion; the decline of the Protestant mainstream; the effect of Vatican II on American Catholicism; the church's relationship to the Great Depression; World War II, the Cold War, civil rights, feminism, and anti-war movements; the impact of the resurgence of fundamentalism and of alternative religions. Three credits.

Second Semester, 1997–98 Mr. Moorhead

CH450 WOMEN AND RELIGION IN MODERN EUROPE

A study of women's religious roles, attitudes, and expression in European society from the post-Reformation to the contemporary eras. Three credits.

First Semester, 1997–98 Mr. Deming

CH451 POPULAR RELIGION AND POPULAR CULTURE IN MODERN EUROPE

A social and cultural approach to the history of modern European Christianity, with attention to popular religious practices and attitudes toward issues such as religion and gender roles and familial organization, poverty, disease, death, and superstition. Three credits.

First Semester, 1998–99 Mr. Deming

CH460 EUROPEAN EVANGELICALISM

The development and spread of evangelical Protestantism in eighteenth- and nineteenth-century Europe. Examination of the historical context for renewal; the influence of German pietism, the Moravians and the Herrnhut diaspora; the careers of Whitefield and Wesley and the development of Methodism; the evangelical expansion that followed the conclusion of the French Revolution; and the integration of evangelicalism into the mainstream of European society in the nineteenth century.

First Semester, 1998–99 Mr. Deming

CH465 THE "DECHRISTIANIZATION" OF EUROPE

A study of the foundations and progress of the apparent decline of Christianity in modern European society, with attention to the questions of European Christianization, the desacralization of nature, state, and society, the contemporaneous secularization of European institutions, and the privatization of European social and religious life. Three credits.

First Semester, 1997–98 Mr. Deming

CH490 PRESBYTERIAN HISTORY AND THEOLOGY

The history of Reformed theology and institutions oriented toward the understanding of Presbyterianism in twentieth-century America. The Presbyterian *Book of Confessions* will be viewed both historically and as a guide and resource for contemporary theology and preaching. Lectures, readings, preceptorial sections. Three credits.

Second Semester, 1997–98 Ms. Douglass and Mr. Moorhead

Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

CH900 HISTORICAL METHOD
Readings in the basics of historical methodology and research. Written projects will focus on skills required in editing texts, evaluating evidence, and critically evaluating secondary literature in the area of the student's primary interest. Required of Ph.D. candidates in church history during the first year of residence. Three credits.
By special arrangement Departmental Staff

CH921 PATRISTIC THEOLOGICAL LITERATURE
Topic of the seminar: to be announced. Three credits.
First Semester, 1998–99 Ms. McVey

CH925 MEDIEVAL THEOLOGICAL LITERATURE
Topic of the seminar: The Pseudo-Dionysian *Ecclesiastical Hierarchy* and its Medieval Influence. Three credits.
First Semester, 1997–98 Mr. Rorem

CH930 REFORMATION RESEARCH
Topic of the seminar: Calvin as Humanist Educator. Three credits.
Second Semester, 1998–99 Ms. Douglass

CH935 REFORMATION WORSHIP
Following an introduction to liturgical studies and the late medieval context, the seminar will focus on Word and Sacraments, in the contexts of biblical exegesis, theological change, and religious practice. Three credits.
Second Semester, 1997–98 Ms. Mckee

CH955 MODERN EUROPEAN CHURCH HISTORY
Topic of seminar: to be announced. Three credits.
Second Semester, 1997–98 Mr. Deming

CH970 AMERICAN CHURCH HISTORY
Topic of the seminar: American Protestantism from the Civil War to the 1920s. Three credits.
Second Semester, 1998–99 Mr. Moorhead

HISTORY OF RELIGIONS

Multi-Program Classes

HR212 THE EXPERIENCE OF RELIGION
Prophetic and mystical encounters with the "sacred" examined through the theories of historians of religion, phenomenologists, psychologists, and sociologists. Examples chosen

mainly from non-western religions: Zen Buddhism, devotional Hinduism, nature-affirming Taoism, Islamic Sufism, and others. Alternate life styles and modes of spirituality explored. The meaning of transcendence; the significance for theology of the renewed emphasis on religion as direct personal experience. Three credits.
Second Semester, 1998–99 Mr. Ryerson

HR220 ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS
Christian faith in a religiously plural world; theological bases for Christian attitudes and approaches to persons and cultures of other faiths. Major themes from world religions; third world ideologies. Non-western religions and American consciousness. Examples of interreligious dialogue. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
Second Semester, 1997–98 Mr. Ryerson

HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE
An examination of major themes of world religions through a study of selected novels and other literature. Descriptions of encounters with "the holy" and an analysis of myth, ritual, and symbol. World religions in transition; conflicts and comparisons. Three credits.
First Semester, 1997–98 Mr. Ryerson

HR320 FAITHS AND FUNDAMENTALISMS
A study of the rise of religious nationalisms which challenge concepts of the secular state. Exploration of personal and social identities as they are formed by religious loyalties. Faith and its relation to ideology. Examination of the relationships of nations to civilizations and ethnicities. Traditions studied include Islam, Hinduism, Buddhism, Confucianism, and Christianity. Selected recent readings in cultural history, social theory, political science, and history of religions. Three credits.
Second Semester, 1997–98 Mr. Ryerson

HR341 BUDDHISM
An introduction to the rituals and belief-systems of Buddhism. Life of the Buddha; growth of the community; exploration of major texts. Special attention to the spread of Buddhism into China and Japan. Buddhism's interaction with Confucianism and Taoism; the rise of Ch'an (Zen). Buddhism in America and its importance for Christian theology. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
First Semester, 1998–99 Mr. Ryerson

HR345 HINDUISM
A survey of the nature and development of Hinduism: the Indus valley culture, Vedas and Upanishads, Bhagavad-Gita; *dharma* (discipline) and *bhakti* (devotion); sensuality and asceticism. Interrelationship between ideas and institutions; the Hindu renaissance. Relevance of Hinduism for the study of religion and theology. Three credits.
First Semester, 1997–98 Mr. Ryerson

HR472 TRADITIONAL RELIGIONS AND THE MODERN WORLD
An exploration of the attempts of traditional religions to adjust to, and challenge, new social and economic loyalties. Tradition and modernity defined. Materials drawn from a variety of religious traditions. Emphasis on the relation of social theory to theology. Fulfills general requirement for course on Christian responsibility in the public realm. Enrollment limited to twenty students. Three credits.
Second Semester, 1998–99 Mr. Ryerson

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

HR935 TRADITIONAL RELIGIONS AND MODERNIZATION
The persistences and transformations of traditional religions as they encounter the forces of modernization. Special emphasis on cultural nationalism and the quest for ethnic identities. Social theory and its relation to religion examined. Three credits.
First Semester, 1998–99 Mr. Ryerson

ECUMENICS

Multi-Program Classes

EC345 THE HISTORY AND THEOLOGY OF ECUMENICAL ASSOCIATION OF THIRD WORLD THEOLOGIANS 1976–1996
Study of the basis, themes, and methods of the theological outreach and output of the Ecumenical Association of Third World Theologians (EATWOT), by the examination of a selection of publications from its international conferences. Three credits.
Second Semester, 1997–98 Mr. Mbiti

EC427 THE ENCOUNTER BETWEEN BIBLICAL FAITH AND AFRICAN RELIGION
An examination of common themes like God, creation, humankind, and death. Similarities and differences will be highlighted, raising both theological and and practical questions concerning the gospel in the context of religious encounter. Three credits.
First Semester, 1997–98 Mr. Mbiti

EC428 CONTEXT AND CONTENT OF PRAYER IN AFRICAN RELIGION
By analyzing some of the prayers from different parts of Africa, this course will attempt to answer such questions as: when, where, and why does prayer take place; who prays, how and to whom? Three credits.
Second Semester, 1997–98 Mr. Mbiti

EC429 THE PRACTICE AND THEOLOGY OF HEALING IN AFRICAN INDEPENDENT CHURCHES

Health welfare as a central emphasis of the ten thousand African indigenous churches that have branched from mission-founded churches or from one another. Theological and practical implications. Three credits.

First Semester, 1997–98 Mr. Mbiti

EC435 HISTORY OF CHRISTIANITY IN ASIA

Early Arab Christianity; Christianity in a Zoroastrian context; Central Asian Christianity; early Christianity in China; the ancient churches of India; Western missions and their encounter with the faiths and traditions of Asia; significant Asian Christians of the nineteenth and twentieth centuries; Asian Christian art; Asia as a theological laboratory.

Second semester 1997–98 Mr. Walls

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

EC935 HISTORY OF MODERN MISSION THEORY

Studies based on documents from the mid-eighteenth century to the period following the Second World War illustrating the formation of mission theory and policy and the effect of African and Asian developments. Method and interpretation in mission history.

Second semester, 1997–98 Mr. Walls

CHRISTIANITY AND SOCIETY

Multi-Program Classes

CS201 RELIGION AND SOCIETY

Investigation of the sacred sources of a sense of social obligation, of a common fate, and of legitimate authority. The sacred described as the sphere of social life in which primordial strivings come into play. Societies in which the sacred is in constant, dynamic, and intense interaction with basic institutions compared to more complex and secularized social systems. Symbolic victories over death in sacred pilgrimage and ritual; ceremonies, spectacle, stigmatization, and the concentration and the diffusion of the sacred in modern societies. Three credits.

Second Semester, 1997–98 Mr. Fenn

CS221 SECULARIZATION: AN INTRODUCTION TO THE DEBATE

This course will focus on both academic and political controversies over the process of secularization in contemporary societies, as compared with the process in early modern Europe and in antiquity. Christianity analyzed as a major force for secularization. Special attention given to theological interest in religionless Christianity. Three credits.

First Semester, 1997–98 Mr. Fenn

CS223 CHURCH, COMMUNITY, AND NATION

Investigation of the way in which the church, social classes, and the nation compete and collaborate with each other in the social construction of community. Class conflict and the role of the churches in local communities. The relation of central political and cultural institutions to groups and movements on the periphery. The effect of global social trends, dissent, religious movements, and the expansion of the state on the symbolic construction of community. Three credits.

First Semester, 1998–99 Mr. Fenn

CS230 RELIGION AND TIME

This course focuses on the contribution of Judaism and Christianity to the experience of time in Western societies, with special reference to the Sabbath, the fate of the soul, purgatory, millennium and the apocalypse. Social conflicts analyzed as reflecting tensions between public and private, religious and secular, official and popular orientations toward time. Three credits.

First Semester, 1998–99 Mr. Fenn

CS364 RELIGION, SELF, AND SOCIETY

Focus on contemporary discussions pertaining to the relation of the self to society and the importance of this relation to religion. Emphasis on the prejudicial discourse against the self in contemporary social theories of religion. Exploration of these themes within the larger framework of historical and contemporary discussions of individualism, with particular attention to recent works on the myth of American individualism. Readings in Riesman, Bellah, Geertz, Reinhold Niebuhr, H. Richard Niebuhr, Lasch, Kohut, Bordo, Bollas, Shain, and Newfield. Same as course PC464. Three credits.

First Semester, 1997–98 Messrs. Fenn and Capps

CS385 THE NEW TESTAMENT AND SOCIOLOGY

Examination of the transmission of Jesus traditions in Palestine before A.D.70, employing exegetical, historical, and sociological perceptions and methodologies. Greek recommended but not required. Designed for advanced students. Same as course NT385. Three credits.

First Semester, 1997–98 Messrs. Fenn and Charlesworth

CS453 CLERGY AND THEIR CONTEXT

An introduction to the complex relationships between ministry and social context. The course will survey the role of the clergy in settings such as a small village, a community in transition, institutions and organizations, a metropolitan environment, with particular focus on the relationship of the social context to religious language and to the clergy's prophetic and liturgical ministry. Same as course CM453. Three credits.

Second Semester, 1997–98 Mr. Fenn

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

CS936 THE SOCIOLOGY OF RELIGION
Designed to provide a thorough grounding in contemporary social theory, with focus on the problem of secularization. Theorists to be studied include Parsons, Luckmann, Robertson, D. Martin, B. Martin, B. Wilson, Bellah, and Hammond. Comparative analysis of institutions in complex societies. Issues in the interpretation of language and ritual. Limited to Ph.D. candidates. Three credits.
Second Semester, 1997–98 Mr. Fenn

DEPARTMENTAL FACULTY

JAMES CLIFFORD DEMING. Assistant Professor of Modern European Church History. M.A., Ph.D., University of Notre Dame. His research and teaching interests center on the interaction of religion and society in modern Europe. He is currently developing a study of the relation between religion and social control in early industrial France. (Presbyterian)

JANE DEMPSEY DOUGLASS. Hazel Thompson McCord Professor of Historical Theology. A.M., Radcliffe College; Ph.D., Harvard University; L.H.D.(Hon.), Franklin and Marshall College; D.D.(Hon.), University of St. Andrews, Scotland; D.Théol.(Hon.), University of Geneva, Switzerland. Her specialty is the history of theology at the end of the Middle Ages and during the Reformation; she has especially been working on the theology of Luther and Calvin and of women in the sixteenth century. (Presbyterian)

RICHARD KIMBALL FENN. Maxwell M. Upson Professor of Christianity and Society. B.D., Episcopal Theological School; Th.M., Princeton Theological Seminary; Ph.D., Bryn Mawr Graduate School. He is a sociologist of religion and social change, with a focus on secularization theory, the social context of the Palestinian Jesus movement, and the sociology of time. (Episcopal)

JOHN SAMUEL MBITI. John A. Mackay Professor of World Christianity. Ph.D., Cambridge University, L.H.D.(Hon.), Barrington (Gordon) College; Dr. Theol. (Hon.), University of Lausanne, Switzerland; D.D.(Hon.), General Theological Seminary, New York City. His interests are in biblical studies in relation to the expansion of Christianity and theological developments in Africa, Asia, and Oceania, and missiology, ecumenics, and the science of religion (especially African religion and its encounter with Christianity). (Anglican)

ELSIE ANNE MCKEE. Archibald Alexander Professor of the History of Worship. Dipl. Th., Cambridge University; Ph.D., Princeton Theological Seminary. Her specialty is sixteenth-century Reformation, notably John Calvin and Katharina Schutz Zell. In the history of worship, her particular interests include ecumenical and cross-cultural relations, the history of exegesis, and the theology/ethics of worship. (Presbyterian)

MICHAEL BONGART

Elsie Anne McKee

KATHLEEN ELIZABETH MCVEY. Joseph Ross Stevenson Professor of Church History. B.A., Ph.D., Harvard University. Her research and teaching interests center on the intellectual, spiritual and social engagement of early Christians with their varied cultural contexts both within the Roman Empire and beyond its borders. (Roman Catholic)

JAMES HOWELL MOORHEAD. Mary McIntosh Bridge Professor of American Church History. M.Div., Princeton Theological Seminary; M.Phil., Ph.D., Yale University. Two major interests are: the role of nineteenth-century evangelical Protestantism in shaping attitudes toward modernity in general and toward social reform in particular; and Protestant eschatology in the same era. (Presbyterian)

PAUL EDWARD ROREM. Benjamin B. Warfield Associate Professor of Medieval Church History. M.Div., Luther Northwestern Theological Seminary; Ph.D., Princeton Theological Seminary. His research interests are medieval theology

and spirituality, along with the history of biblical and liturgical interpretation. (Lutheran)

CHARLES ANTHONY RYERSON III. Elmer K. and Ethel R. Timby Professor of the History of Religions. B.D., Union Theological Seminary, New York; M.Phil., Ph.D., Columbia University. Special teaching and research interests include the phenomenological, sociological and anthropological study of religion and world religions (especially Hinduism) and exploration of the political-cultural encounter of, and the theological dialogue among, those religious traditions. (Episcopal and Church of South India)

Theology

PROFESSORS: D. Allen, S.H. Lee (chair), ‡D.L. Migliore, ‡P.J. Paris, M.L. Stackhouse, J.W. van Huyssteen, *E.D. Willis
ASSOCIATE PROFESSORS: E.T. Charry, N.J. Duff, M.L. Taylor, B.L. McCormack

PHILOSOPHY

Multi-Program Classes

PH302 PROLEGOMENA TO THEOLOGY
A study of those philosophic concepts and developments that enable a person to understand major Christian doctrines better or to read a theologian with greater understanding. The course will focus on the reading and discussion of primary texts in both the ancient and modern periods. Materials that usually comprise courses in the philosophy of religion will be incorporated. No previous philosophy is necessary. Three credits
First Semester, 1997–98 Mr. Allen

PH327 SPIRITUAL THEOLOGY
The nature of spirituality and its relation to doctrinal theology, particularly to questions of epistemology. The role of the imagination in giving us access to religious truth. The motivation, paths, and goals of the Christian pilgrimage will be treated primarily by a study of George Herbert's *The Temple*, T. S. Eliot's *Four Quartets*, and the anonymous work, *The Cloud of Unknowing*. Three credits.
Second Semester, 1997–98 Mr. Allen

PH330 PARADIGMS AND PROGRESS IN THEOLOGY
An analysis of the way the construction of theories and of doctrine in theology is rooted in the origins of knowledge and imagination. Following an analysis of the role of methodology in a postmodern era, the course will focus on the role of metaphor in social and natural scientific explanation and on the possibility of a realist construct of theories in systematic theology. Three credits.
Second Semester, 1997–98 Mr. van Huyssteen

*On leave first semester 1997–98. ‡On leave both semesters 1997–98.

PH350 THEOLOGY AND THE PROBLEM OF RATIONALITY

This course will focus on the challenge of contemporary philosophy of science to current theological reflection and to the creative construction of theories in systematic theology. Three credits.

First Semester, 1997–98 Mr. van Huyssteen

PH431 THE PHILOSOPHY OF KANT

A close study of the *Critique of Pure Reason* and *Religion Within the Limits of Reason Alone*, together with other relevant Kantian works which bear on the meaning and truth of religious beliefs. Prerequisites: two courses in philosophy or doctrinal theology, on either the collegiate or the seminary level. Three credits.

First Semester, 1997–98 Mr. Allen

PH421 THE THEOLOGY OF AUSTIN FARRER

The works of Farrer will be approached from several perspectives: first, as concerned with the philosophic, theological, and biblical problems in our claims to knowledge of God; second, as concerned with the relevance of intellectual inquiry for a life of devotion; third, as a preacher; and fourth, as a creator of a twentieth century Anglican "middle way." Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Allen

PH432 THE THEOLOGY OF SIMONE WEIL

A study of the spirituality, social philosophy, and philosophical theology of Simone Weil. Emphasis will be placed on the mutual relation of the individual to the community and the distinctively Christian motivation, manner, and aim of social action. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Allen

Ph.D. Seminar

Ph.D. seminars are classes designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

PH946 PHILOSOPHY IN THE ENLIGHTENMENT: FAITH AND REASON

The problems of the extent and nature of knowledge, the nature of mind, and the nature of faith will be explored by a reading of some philosophers falling within the period from Descartes to Kant. Three credits.

Second Semester, 1997–98 Mr. Allen

DOCTRINAL THEOLOGY

Introductory Classes

TH221 SYSTEMATIC THEOLOGY I

The first in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Juniors. Three credits.

Second Semester, 1997–98 Messrs. Lee and McCormack
Second Semester, 1998–99

TH222 SYSTEMATIC THEOLOGY II

The second in a two-course sequence covering the major Christian doctrines from revelation to eschatology, emphasizing their biblical basis, evangelical focus, ecclesial context, trinitarian scope, and contemporary significance for Christian life and ministry. Required of all Middlers. Three credits.

First Semester, 1997–98 Ms. Charry and Mr. McCormack
First Semester, 1998–99

Multi-Program Classes

TH312 CHRISTOLOGY

The doctrine of the person and work of Jesus Christ, developed both historically and systematically, and in critical dialogue with modern attempts at christological reconstruction. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Mr. Migliore

TH316 THE DOCTRINE OF THE ATONEMENT IN CHRISTIAN TRADITION

A historical survey of leading theories of the atonement, from the early church through to the present. Among the thinkers and schools to be considered are: Irenaeus, Athanasius, Gregory of Nyssa, Anselm, Abelard, Luther, Calvin, covenant theology, Schleiermacher, Hegel, McLeod Campbell, Ritschl, Barth, Tillich, and Sobrino. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. McCormack

TH317 THE DOCTRINE OF ELECTION

A critical study of Reformed attempts, old and new, to reflect upon the sovereignty of God in planning, accomplishing, and applying salvation. Biblical foundations of the doctrine; a historical survey of the development of the "classical" Reformed view through consideration of its leading exponents and their antecedents (Augustine, Duns Scotus, Luther and Calvin, Beza and his followers), as well as attempts made within the Reformed tradition to modify the classical view (Amyraut, Arminius, and Barth). Alternative theories of determinism (Stoicism, Marxism, and behavioralism). Special theological problems which arise in connection with this doctrine (the nature of human

freedom, the problem of the assurance of salvation, limited atonement, and universal salvation). Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1997–98 Mr. McCormack

TH321 THEOLOGY AND ETHICS OF AQUINAS

A study of the sources and historical and biographical contexts of Thomas' theology and ethics, and of the interpretation of Thomas in the Reformation and in contemporary theology. Special attention will be given to his treatment of reason and revelation, nature and grace, the Christian life, and the means of grace. Consideration of correlations between art forms and pieties of the period. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Willis

TH324 MINISTRY, WORD, AND SACRAMENT IN ECUMENICAL PERSPECTIVE

The calling and sending of the church in contemporary society; the ministry of the whole people of God and ordination to the special ministry of word and sacrament; theological foundations of proclamation, baptism, and the Lord's Supper; emergent ecumenical agreements and continuing differences of theologies and practices of ministry and sacraments. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Willis

TH326 THE PASTORAL FUNCTION OF CHRISTIAN DOCTRINE

A study of how theologians of the classic tradition seek to engage readers in knowing, loving, and enjoying God so that they grow to flourish intellectually, spiritually, and morally in the fullness of their life with God. Reading will be organized around *By the Renewing of Your Minds*, accompanied by primary texts selected from scripture, Athanasius of Alexandria, Basil of Caesarea, Augustine of Hippo, Anselm of Canterbury, Thomas Aquinas, Julian of Norwich, and John Calvin. Special attention will be given to the doctrine of sanctification. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Enrollment limited to 30. Three credits.

Second Semester, 1997–98 Ms. Charry

TH330 REFORMED AND LUTHERAN CONFESSIONAL THEOLOGY IN THE SIXTEENTH CENTURY

An examination of the development of Reformed theology in the sixteenth century as evidenced in confessions and creedal statements, culminating with the Harmonia confessionum of 1581. Problems to be considered include the authority of confessions in the Reformed tradition, unity and diversity in early Reformed theology, and the distinctiveness of Reformed theology as seen through a careful comparison with the documents found in the Lutheran Book of Concord. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. McCormack

TH335 THE THEOLOGY OF CALVIN

The sources and development of Calvin's theology in its historical context and its contemporary significance. Readings in the *Institutes*, commentaries, and treatises.

Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1997–98 Mr. Willis

TH350 JONATHAN EDWARDS

A study of Edwards' thought with particular attention to his attempt at a restatement of the Reformed perspective in the context of his own age. The central focus will be upon his idea of faith as a "sense of the heart" and his conception of God and the world, of Christ and the Christian life, as essentially relational, dynamic, and beautiful. The contemporary usefulness of Edwards' theology. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997–98 Mr. Lee

TH355 READINGS IN THE THEOLOGY OF JOHN WESLEY

The systematic theology of John Wesley will be studied through intensive reading and seminar-style discussion of treatises and sermons addressed to all the central doctrines of Christian theology. Qualifies as a third theology course for M.Div. candidates. Prerequisite: course TH221 or TH222. Limited to twenty students. Three credits.

First Semester, 1997–98 Mr. McCormack

TH370 THE THEOLOGY OF KARL BARTH

A critical study of the basic themes of Barth's theology; his attack on "religion" and "natural theology"; his christocentric interpretation of the Bible and reconstruction of church doctrines; his description of Christian life as the practice of the freedom of the gospel. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Migliore

TH372 THE THEOLOGY OF PAUL TILLICH

A concentration on Tillich's system as a whole through reading of his systematic theology, focusing on his theology of culture, the religious dimension, Being, and Christ as New Being. Tillich's system will be viewed also in light of his sermons and essays about concrete issues and situations. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Mr. Taylor

TH379 CULTURAL HERMENEUTICS: IDEOLOGY, POWER, AND TEXT INTERPRETATION

An exploration into how the cultural background and perspective of a text interpreter influences his or her conclusions regarding New Testament materials. The ideology of traditional "Eurocentric" New testament scholarship will be considered alongside an analysis of interpretations rendered by more "marginalized" text interpreters. Particular emphasis will be placed upon the interpretative procedures utilized by Latin American theologians and peasants, Negro slaves, preachers in the contemporary black church, and womanist and feminist theologians. Consideration of ways in which students may utilize results from this analysis to broaden their own interpretative horizons. Same as course NT365. Prerequisite: course NT101. Three credits.

First Semester, 1998–99 Messrs. Taylor and Blount

TH383 READINGS IN WOMEN THEOLOGIANS

An examination of the theological and ascetical writings of medieval, modern, and contemporary feminist women from the twelfth through the twentieth centuries to assess their contributions to the development and understanding of Christian theology and spirituality. Readings will highlight the central role women have played in shaping Christian piety throughout the various schools of Christian spirituality. Prerequisite: course TH221. Three credits.

First Semester, 1997–98 Ms. Charry

TH388 GRACE, PROTEST, AND HOPE

A study of Protestant theology at the boundary of the twentieth and twenty-first centuries. Theological readings will be considered in the context of historical and contemporary analyses of Protestantism as a religious phenomenon. Special attention given to Protestant theologies in North, Central, and South America and to the theme of grace as related to diverse struggles for justice in church and society. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Mr. Taylor

TH390 THEOLOGY OF THE BOOK OF CONFESSIONS

A study of the creeds and confessions in the *Book of Confessions* in their historical context and their contemporary significance to the confessing church. Comparison with other recent confessions in other cultures. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Mr. Willis

TH405 THEOLOGY AND COSMOLOGY

Analysis of contemporary attempts to relate constructive theology to science, with special focus on the challenge presented to theology by current cosmology: whether belief in the Christian God is still a reasonable and rational option in the light of contemporary theories on the nature and origin of the universe. Prerequisite: course TH221. Three credits.

First Semester, 1997–98 Mr. van Huyssteen

TH428 THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ

A critical examination of the doctrinal structure of Gutierrez's theology of liberation. Special attention also given to theology's relation to ecclesial, economic, cultural, and political dynamics in Latin America, especially as bearing upon the struggle of indigenous peoples in the Americas. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221.

First Semester, 1997–98 Mr. Taylor

TH451 ASIAN AMERICAN THEOLOGY

An analysis of various theological reflections emerging out of Asian American contexts. Special attention will be given to the biblical and theological interpretations of such themes as wilderness, exile, and sojourning, as well as their implications for an Asian American understanding of faith, discipleship, and the church. Prerequisite: course TH221. Three credits.

Second Semester, 1997–98 Mr. Lee

TH465 FEMINIST AND WOMANIST THEOLOGIES

Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course ET465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester 1997–98 Ms. Duff and Mr. Taylor

TH470 TRAUMA AND RELIGIOUS IDENTITY

Wide-ranging reading in women, African-American, and Jewish writers who are reshaping Christianity and Judaism through the lenses of gender, race, and culture shaped by the traumas of patriarchy, slavery, and the Nazi genocide. The course will examine the implicationss of this trauma literature for religious identity and community. Pre-requisite course TH222. Three credits.

Second Semester, 1997–98 Ms. Charry

TH475 CULTURAL ANTHROPOLOGY AND THEOLOGY

A study of Christian theology in light of cross-cultural explorations in cultural anthropology. Following introductory lectures on the discipline of cultural anthropology, students will read one ethnography of another culture, and will be introduced to theories of anthropologists Mary Douglas, Victor Turner, Clifford Geertz, and C. Levi-Strauss. Special emphasis on writings about other cultures and religions by theologians Tillich, Barth, Rahner, John Cobb, and Enrique Dussel. Prerequisite: course TH221. Three credits.

Second Semester, 1997–98 Mr. Taylor

TH480 POPULAR CULTURE AND THEOLOGY

A study of leading myths, movements, music and literature in U.S. popular cultures as viewed from a diversity of Christian theological perspectives. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Mr. Taylor

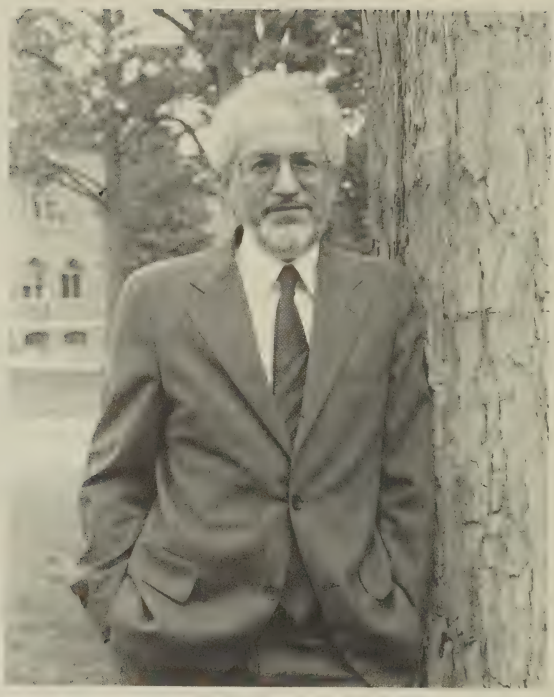
Ph.D. Seminars

These classes are designed for and normally restricted to candidates for the Ph.D. degree. See page 72 for information regarding exceptions.

TH910 THEORY AND PRAXIS IN THEOLOGY

Centering on the theme of relating theory to practice in theology, this seminar undertakes critical analysis of contemporary theological methods as informed not only by classical norms but also by perspectives from post-modernism, hermeneutical phenomenology, post-liberalism, feminist theory, critical theory, political and liberation thought, and deconstructionism. Three credits.

First Semester, 1997–98 Mr. Taylor



KRYSTIN GRANBERG

Daniel L. Migliore

TH920 DEVELOPMENT OF DOCTRINE FROM NICEA TO CHALCEDON
The relation between the formation of the canon of Scripture and the rule of faith on christology, doctrine of God, and church-state relations. The hermeneutics of the debate behind the conciliar decisions, and their role in the contemporary systematic task. Three credits.
Second Semester, 1997–98 Mr. Willis

TH950 THE PHILOSOPHICAL THEOLOGY OF JONATHAN EDWARDS
Critical analysis of Edwards' reshaping of the western philosophical and theological tradition in light of Lockean empiricism and Newtonian science. Edwards' thought will be compared and contrasted with various developments in recent theology, e.g., process theology, eschatologically oriented theologies, and theories of the role of imagination in revelation and hermeneutics. Three credits.
Second Semester, 1998–99 Mr. Lee

TH960 SCHLEIERMACHER'S *GLAUBENSLEHRE*
Intensive reading and analysis of the magnum opus of the so-called father of modern theology, Friedrich Schleiermacher. Attention will be given to the historical setting of this classic text, including philosophical and theological influences, as well as to its ongoing theological significance. Three credits.
First Semester, 1998–99 Mr. McCormack

TH965 BARTH'S CHURCH DOGMATICS

Studies in Barth's doctrine of the trinity: its initial formulations in the Gottingen lectures (1924) and its subsequent development in the Church Dogmatics; the relation of Barth's teaching to classical trinitarian doctrine; critical responses to Barth's trinitarianism in recent theology (e.g., J. Moltmann, W. Pannenberg). Three credits.

First Semester 1998–99 Mr. Migliore

TH975 BEYOND THE THEOLOGICAL ENCYCLOPEDIA: THEOLOGICAL RATIONALITY IN A POST-MODERN ERA

Throughout the modern period theology has been structured along the lines of the theological encyclopedia. This way of conceptualizing the organization and purpose of the theological disciplines is widely challenged today. This course will explore contemporary models of rationality and interdisciplinarity that hold promise for helping theology move beyond the encyclopedic paradigm. In addition to major contermporary theologians, authors who will be read include Jürgen Habermas, Stephen Toulmin, Nicholas Rescher, and Calvin Schrag. Same as course PT965.

Second Semester, 1997–98 Messrs. van Huyssteen and Osmer

CHRISTIAN ETHICS

Multi-Program Classes

ET240 ETHICAL IMPLICATIONS OF THE SYNOPTIC GOSPELS

Explorations in the theological, social, and ethical meanings of the first three gospels, with particular attention to the question of their normative authority in church, personal, and public life as we face the 21st century. Three credits.

First Semester, 1998–99 Mr. Stackhouse

ET250 CHRISTIAN SOCIAL ETHICS

An introduction of the basic elements of moral theory as they interact to guide moral judgments and social relationships; the importance of ethics for the practice of ministry, its relation to cultural analysis in our emerging global civilization, and its ground in covenantal theology. Classic problem areas to be considered include power, government, and war; sex, marriage, and divorce; work, wealth, and poverty. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

First Semester, 1997–98 Mr. Stackhouse

ET312 THE ETHICS OF THE TEN COMMANDMENTS

An exploration of the theological and moral significance of the Ten Commandments. Exegesis of the Commandments will be joined with moral reflection to see their continuing significance for such issues as language about God, sabbath-keeping and ecology, truth-telling and justice, sexual practices, family responsibilities, and the nature and value of human life. The course will include study of the use of the Commandments in Christian tradition and contemporary ethics. Attention will also be given to feminist perspectives on the various moral issues. Same as course OT312. Fulfills the general

requirement for a course on Christian responsibility in the public realm. Prerequisites: courses OT101 and TH221. Three credits.
Second Semester, 1997–98 Ms. Duff and Mr. Miller

ET320 DOCTRINE OF VOCATION AND PROBLEMS IN THE WORK PLACE
The Reformed understanding of vocation will be employed in the examination of such issues as the Protestant work ethic, the effect of work-practices on the family, unemployment, Mexican-American border industries, the Christian and military jobs, work and economics, and business ethics. Some attention will be given to the series of General Assembly papers regarding these issues. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
First Semester, 1998–99 Ms. Duff

ET323 ETHICS AND PUBLIC POLICY
A critical analysis of the task of the religious social ethicist in constructing arguments relative to public policy. Focus on contemporary ethicists and the nature of their commitments to such issues as social science, democratic socialism, democratic liberalism, voluntary associations, private and public interests, social justice, free enterprise, and social change. Evaluation of the moral problems attending those value commitments and their implications for good public policy. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Three credits.
Second Semester, 1998–99 Mr. Paris

ET324 ETHICS AND POLITICS IN THE BLACK COMMUNITY
A critical analysis of ethics and politics in the black community from 1890 to the present, focusing on styles of leadership and their corresponding theories, forms of ethical thought, and the relation of religion and politics. Study of such prominent leaders as Booker T. Washington, W.E.B. DuBois, Marcus Garvey, Mary McLeod Bethune, A. Philip Randolph, Malcolm X, Martin Luther King, Jr., Jesse Jackson, and several contemporary congressional leaders. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.
Second Semester, 1998–99 Mr. Paris

ET335 FAMILY LIFE, FAITH, AND SOCIETY
An investigation of the basic assumptions made by the Ecumenical, Evangelical, and Catholic churches about the place of family life and sexuality in modern society, with particular attention to the interaction of religious ethics and socio-economic forces in reshaping contemporary forms and expectations about marriage. Natural law, sacramental, covenantal, voluntarist, and romantic theories will be assessed. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 1998–99 Mr. Stackhouse

ET346 ISSUES IN MEDICAL ETHICS
Issues in medical ethics will be examined under three major headings: (1) Relationship between theology and medicine (examining theological and medical understandings of

illness and health). (2) Christian view of children and the family (in vitro fertilization, surrogate motherhood, abortion). (3) Christian understanding of the end of life (care for the elderly, euthanasia). Also studied will be such topics as distribution of health care, medical insurance, and care for the mentally disabled. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

Second Semester, 1998–99 Ms. Duff

ET348 ISSUES IN HUMAN SEXUALITY

The course will examine biblical, historical, and contemporary Christian views of human sexuality in relation to such topics as masculine and feminine spirituality, procreation, marriage, homosexuality, single life, incest, rape, pornography and sex education. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Ms. Duff

ET355 ETHICS AND THE PROFESSIONS

A seminar on Christian ethics and critical issues in the contemporary professions (law, medicine, education, engineering, etc.). Open only to those with three years' previous experience in a defined profession requiring at least master's level qualifications and with a desire to develop a ministry to that field. Fulfills general requirements for a course on Christian responsibility in the public realm. Three credits.

First Semester, 1997–98 Mr. Stackhouse

ET360 CHRISTIAN ETHICS AND ECONOMIC LIFE: CLASSICAL AND CONTEMPORARY VIEWS

The unsettled state of ecumenical thinking about the relationship of spirituality, morality, and materiality in the light of the collapse of Marxist economies, the crisis in developing countries, and the widespread suspicion of capitalism. Selected materials from biblical, traditional, non-western, and contemporary post-socialist resources in a quest for new direction. Fulfills general requirement for course on Christian responsibility in the public realm. Three credits.

Second Semester, 1997–98 Mr. Stackhouse

ET375 HUMAN RIGHTS: ETHICAL UNIVERSALS AND SOCIAL PARTICULARS

A cross-cultural, philosophical, and theological analysis of the nature, character, and arguments for human rights as ethical absolutes in relation to specific social, historical, and legal institutions. Special reference to contemporary doubts about the status of ethical universals by post-modern, contextualist, and neo-Aristotelian thought and the role of the church as human rights advocate. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.

First Semester, 1998–99 Mr. Stackhouse

ET460 THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER

Exploration of the theological and ethical method of Dietrich Bonhoeffer. In addition to reading Bonhoeffer's major works (e.g., *Cost of Discipleship, Ethics, Letters and Papers*

from Prison), the class will read a biography of Bonhoeffer in an effort to put his work in historical perspective and to explore its significance for today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.
First Semester, 1997–98 Ms. Duff

ET465 FEMINIST AND WOMANIST THEOLOGIES
Explorations of doctrines (e.g., God, Christ, Holy Spirit, Trinity, atonement) from feminist and womanist perspectives. These doctrines will provide the arena for discussing feminist and womanist ethics and addressing issues such as sexual harassment, abortion, motherhood, and domestic violence. Some attention also will be given to images of women in literature. Same as course TH465. Fulfills general requirement for a course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester 1997–98 Ms. Duff and Mr. Taylor

ET475 THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR
A critical analysis of the two most influential Christian social ethicists of the twentieth century, with particular emphasis on their theological background, their understandings of the relation of faith and culture, their appropriation of social science, their contributions to social policy, and their methodological importance for ethical thought and practice in our day. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian Responsibility in the Public Realm. Prerequisite: course TH221. Three credits.
Second Semester, 1997–98 Mr. Stackhouse

ET478 THE THEOLOGY AND ETHICS OF MARTIN LUTHER KING, JR.
A critical analysis of the prophetic thought and public action of Martin Luther King, Jr., in order to discern their implications for Christian ministry in our day. Special attention will be given to his understanding of the Divine/Human, Church/State, Word/World, Love/Justice, Freedom/Hope relationships. Students will be encouraged to make relevant comparisons with their respective denominational teachings. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third theology course for M.Div. candidates. Prerequisite: course TH221. Three credits.
First Semester, 1998–99 Mr. Paris

ET480 THE THEOLOGY AND ETHICS OF JAMES CONE
The course will examine the theology and ethics of James Cone in historical sequence from 1969 to the present. His work will be read against the backdrop of movements for racial justice in the U.S. The course will also focus on how Cone's thought has changed and developed as well as on what Black liberation theology and ethics have to say to the Church today. Qualifies as third theology course for M.Div. candidates. Fulfills general requirement for course on Christian responsibility in the public realm. Prerequisite: course TH221. Three credits.
Second Semester, 1998–99 Ms. Duff

ET490 MODERN SOCIAL CHRISTIANITY IN AMERICA

A survey of the major motifs in Christian social ethics from the Puritan and Evangelical reformers through the Social Gospel of W. Rauschenbusch, the Christian Realism of R. Niebuhr, the struggles for racial justice from M.L. King to the present, the rise and decline of various liberation theologies, the Catholic social encyclicals, the Anabaptist and Neo-Conservative resurgence to contemporary direction in public theology. Fulfills general requirement for course on Christian responsibility in the public realm. Qualifies as third course in theology for M.Div. candidates. Prerequisite: course TH221. Three credits.

First Semester, 1997–98 Mr. Stackhouse

Ph.D. Seminars

ET911 ARISTOTLE'S ETHICS AND POLITICS

A detailed investigation of Aristotle's method of ethical and political inquiry in order to discern its limits and possibilities for both the theoretical and practical concerns of contemporary ethical studies. Three credits.

First Semester, 1998–99 Mr. Paris

ET920 TYPES OF CHRISTIAN ETHICS

Exploration of the methodological issues raised by representative thinkers of five types of Christian Ethics: Deontological (Kant, Browning, Smedes, Aquinas, Curran), Utilitarian (Mill, Fletcher, Callahan), Contextual (Calvin, Lehmann, Hauerwas), Black Liberation (Cone), and Feminist (Harrison). Analysis of the arguments offered by these ethicists on topics such as abortion, homosexuality, in vitro fertilization, revolution, etc. Three credits.

First Semester, 1997–98 Ms. Duff

ET930 THEORIES OF THE RIGHT AND THE GOOD

Reading and discussion of classic texts that treat deontological or teleological theories of the moral life. Particular focus on the relation of ethics to the "natural order" or "natural ends" of life, and to the laws, purposes, and love of God. Three credits.

Second Semester, 1998–99 Mr. Stackhouse

DEPARTMENTAL FACULTY

DIOGENES ALLEN. Stuart Professor of Philosophy. M.A., Oxford University; B.D., M.A., Ph.D., Yale University. He is concerned with philosophy as it relates to the theological enterprise, spiritual theology, and theology and literature. He is a specialist in seventeenth-century philosophy and science, and the theology of Simone Weil. (Presbyterian)

ELLEN TABITHA CHARRY. Margaret W. Harmon Associate Professor of Systematic Theology. B.A., Barnard College; M.A., Ph.D., Temple University. Her

Max L. Stackhouse

special interest is in bringing the pre-modern doctrinal heritage of the Church into conversation with contemporary feminist insights for theological reconstruction. (Episcopalian)

NANCY JANINE DUFF. Associate Professor of Theological Ethics. M.Div., Union Theological Seminary in Virginia; Ph.D., Union Theological Seminary in New York. Her research and teaching focus on the theological foundations of Christian ethics from a Reformed and feminist perspective, exploring how theological claims describe the Church's responsibility in the world. (Presbyterian)

SANG HYUN LEE. Kyung-Chik Han Professor of Systematic Theology. S.T.B., Harvard Divinity School; Ph.D., Harvard University. He teaches courses in the area of systematic theology, with special research interests in Jonathan Edwards as a resource for contemporary theological reconstruction, God's providence and human suffering, and the development of a theology in the Asian American context. (Presbyterian)

MARK LEWIS TAYLOR. Associate Professor of Theology and Culture. M.Div., Union Theological Seminary in Virginia; Ph.D., University of Chicago Divin-

ity School. His teaching and research interests are in the area of cultural anthropology, political theory, and liberation theology. His publications focus on the work of Paul Tillich and on issues in contemporary hermeneutics, liberation theology, and the spirituality of political struggle. (Presbyterian)

BRUCE LINDLEY MCCORMACK. Weyerhaeuser Associate Professor of Systematic Theology. M.Div., Nazarene Theological Seminary; Ph.D., Princeton Theological Seminary. His major interest is in the history of Reformed doctrinal theology, with an emphasis on the nineteenth and twentieth centuries. (Presbyterian)

DANIEL LEO MIGLIORE. Arthur M. Adams Professor of Systematic Theology. B.D., Princeton Theological Seminary; M.A., Ph.D., Princeton University; L.H.D.(Hon.), Westminster College. In addition to teaching introductory and advanced courses in Christian doctrine, his special area of research and teaching is the theology of Karl Barth. (Presbyterian)

PETER JUNIOR PARIS. Elmer G. Homrighausen Professor of Christian Social Ethics, and Liaison with the Princeton University Afro-American Studies Program. B.A., B.D., Acadia University, Nova Scotia; M.A., Ph.D., University of Chicago. His special interest is in the ethics, politics and religion of black Americans. (Baptist)

MAX LYNN STACKHOUSE. Stephen Colwell Professor of Christian Ethics. B.D., Harvard Divinity School; Ph.D., Harvard University. His focus is on theological ethics as an indispensable resource in the comparative analysis, critical assessment, and moral guidance of public life in church and society. (United Church of Christ)

J. WENTZEL VAN HUYSSTEEN. James Iley McCord Professor of Theology and Science. B.A., Hons.B.A., B.Th., M.A., University of Stellenbosch; D.Th., Free University of Amsterdam, The Netherlands. His special interest is in interdisciplinary theology and religious epistemology, with a special focus on the relationship between theology and science. (Dutch Reformed)

E. DAVID WILLIS. Charles Hodge Professor of Systematic Theology. B.D. Princeton Theological Seminary; Th.D. Harvard University Divinity School. His specialties are Calvin studies, Reformed theology and spirituality, patristics, and ecclesiology. (Presbyterian)

Practical Theology

PROFESSORS: C.L. Bartow (chair), D.E. Capps, ‡G.W. Hanson, *J.E. Loder, R.R. Osmer
ASSOCIATE PROFESSORS: A.R. Evans, G.R. Jacks, J.F. Kay, †J.W. Stewart, †L.T. Tisdale
ASSISTANT PROFESSORS: K.C. Dean, †R.C. Dykstra, C.L. Hess, *D. Hunsinger, C. LaRue, J.L. Weathers
LECTURERS: J.R. Nichols, M. Tel
VISITING LECTURERS: J.W. Ellis, R.L. Flaugher, G.A. Forehand, N.L. Gross, W.H. Jacobsen, H.R. Lanchester, I.S. Lee, A.M. McKenzie, J.M. Walker, W.D. Watley

CHRISTIAN EDUCATION

Basic M.Div. and M.A. Classes

EDI01 INTRODUCTION TO CHRISTIAN EDUCATION
Christian education as an aspect of the whole ministry of the congregation and its leaders. Major attention given to Christian education theory where biblical, theological, philosophical, and social scientific insights are integrated to guide educational judgments and practice. Each student works out a personal theory. Designed as a basic elective in Christian education for M.Div. candidates; required of M.A. candidates. Three credits.
First Semester, 1997–98 Ms. Hess
First Semester, 1998–99

EDI05 THE EDUCATIONAL MINISTRY
Foundations, theories, and practice of Christian education as an aspect of ministry within and beyond the parish setting. Emphasis on the correlation of biblical, theological, and philosophical foundations with the human sciences in formulation of theory and guidance of practice. Major theoretical positions in the field are reviewed and examined, alternatives developed, and contemporary issues (e.g., confirmation, role of worship,

*On leave first semester 1997–98. †On leave second semester 1997–98. ‡On leave both semesters 1997–98.

CHUCK ROBISON

James E. Loder

religion in the public schools) explored. Designed as a basic elective in Christian education for M.Div. candidates. Three credits.

Second Semester, 1997–98 Mr. Loder
Second Semester, 1998–99

Foundations of Education

ED212 PHILOSOPHY OF EDUCATION

A critical examination of major philosophical traditions and their educational implications. Idealism, realism, Neo–Thomism, experimentalism, existentialism, and linguistic analysis are studied and their contemporary significance for educational practice ascertained. Emphasis is placed upon enabling the student to utilize philosophical perspectives in the analysis, evaluation, and construction of Christian education theory. Same as course PH312. Three credits.

Second Semester, 1998–99 Mr. Loder

ED216 DEVELOPMENTAL PSYCHOLOGY

The psychological interpretation of human development in our culture; the needs and varieties of experience of the child, youth, and adult, with an emphasis upon the moral and religious development through the life span; implications of this study for the minister or Christian educator in understanding the persons with whom he or she works. Three credits.

First Semester, 1998–99 Mr. Loder

ED219 MULTICULTURAL EDUCATION

An examination of the cultural dynamics of education with special attention to the recent discussion of multicultural education. Cultural basis of learning styles, communication patterns, and educational values explored. Consideration of the theological importance of multicultural experiences for culturally homogenous congregations.

Second Semester, 1998–99 Mr. Osmer

ED223 EDUCATIONAL MINISTRY IN THE ASIAN AMERICAN CONTEXT

Identification and analysis of the social and cultural factors influencing the experience of Asian American churches. Stages in identity formation process for multi–sociocultural individuals. Community exploration on critical issues relevant for the educational ministry. Three credits.

First Semester, 1997–98 Ms. I.S. Lee

ED270 THE HOLY SPIRIT AND CHRISTIAN EDUCATION

An exploration of a pattern for Christian education based on a trinitarian theology of the Holy Spirit. Evaluation of how Christian education theory has understood the role of the Holy Sirit in the educational process. Implications for spiritual formation and Christian education in the church. Three credits.

Second Semester, 1998–99 Ms. Hess

Functions and Levels of Christian Education

ED334 ACTIVITIES OF TEACHING

A study of teaching as an act of ministry from theological, ethical, educational, social, and political perspectives. Exploration of models of teaching and of the activities of teaching will focus on the ways teachers plan, organize, relate to learners, maintain the learning environment and experience consonant with the working of the Holy Spirit, work cooperatively with other teachers, and continue to grow as learners themselves. Three credits.

Second Semester 1997–98 Mr. Osmer and Ms. Walker

ED340 TEACHING THE BIBLE IN SMALL GROUPS

An introduction to Bible study in small groups. Experience in using teaching approaches appropriate to this setting. Fundamental questions of biblical hermeneutics and group dynamics explored in the context of students' participation in small groups which meet in conjunction with the class. Limited to twenty students (two sections of ten students each). Three credits.

First Semester, 1997–98 Mr. Osmer

ED342 TEACHING THE GOSPEL TO ADOLESCENTS

Examination of curriculum theory and teaching methods for youth in congregations. Explores theories of experiential education and curriculum design, and provides opportunities for constructing teaching activities for use with adolescents in retreats, church schools, youth groups, mentoring, and outdoor ministry programs. Special attention is

given to evaluating theological and developmental content of theory and methods. Three credits.

First Semester, 1998–99 Ms. Dean

ED343 COMMUNICATING THE GOSPEL WITH CHILDREN AND YOUTH

A study of the communication process as it relates to children and adolescents, with special attention given to small group leadership with young people at various stages of development. Public communication contexts in congregational ministry will also be examined in terms of their unique problems and potential for addressing young people. The course will involve both theory and practice in presenting gospel messages to children and youth. Limited enrollment. Three credits.

Second Semester, 1997–98 Ms. Gross

ED352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH

A study of the adolescent years, the youth culture, and the church's ministry with youth. The role of youth within congregations will be examined, along with the norms and practices of congregational life as viewed through the lens of youth ministry. Students will explore philosophy, objectives, curriculum, and leadership for youth ministry, and will evaluate current means of nurture within the church and witness in the world. Special attention will be given to the ways theology informs the church's ministry with youth, and to new trends developing interdenominationally and internationally. Same as course CM352. Three credits.

First Semester, 1997–98 Ms. Dean

ED353 ADVANCED STUDIES IN YOUTH, SOCIETY, AND CULTURE

An advanced seminar emphasizing integrative work which interprets the relationship between youth, society, and culture through the framework of a theological tradition. Readings emphasize the interdisciplinary nature of youth ministry, drawing from historical, sociological, systematic, and biblical texts as well as the practical theological disciplines. Models of youth ministry leadership and training in various traditions will be examined, as well as case studies and students' own constructive work. Prerequisite: course ED352 or permission of the instructor.

Second Semester, 1998–99 Ms. Dean

ED355 SEX AND TEENAGERS: TEACHING FROM A CHRISTIAN PERSPECTIVE

This course will focus on teaching sexuality from a Christian perspective, and will explore theological positions on human sexuality as they come to bear on adolescence as a unique phase of sexual development, and on the role of cultures in shaping expectations for sexuality. Drawing upon resources from their own theological traditions, students will develop teaching strategies for adolescents and their families that critically examine issues of sexuality confronting adolescents in American society, including gender identity, violence, homosexuality, premature sexual activity, marriage, incest, AIDS, abortion, and pregnancy. Christian curricula for adolescent sex education will also be evaluated, including curricula for at risk teenagers.

Second Semester, 1997–98 Ms. Dean

ED372 CHRISTIAN SPIRITUALITY AND SMALL GROUPS

Using both historical and practical models of corporate discipleship, this course will explore the role of small groups in Christian formation. Students will critically examine the appropriation of Christian practices by small groups during early monasticism, the Reformation, German pietism, the first and second Great Awakenings, as well as in the twentieth century American church. Particular attention will be given to the family's changing role in Christian spirituality, and to youth ministry as a locus for small group discipleship. Students will participate in covenant discipleship groups during the semester in place of precepts. Fulfills M.A. requirement for course in group dynamics. Enrollment limited to 19.

Second Semester, 1998–99 Ms. Dean

ED375 TEACHING THE BIBLE AS LIBERATING WORD

The Bible as shaper of Christian identity. Focus on its role in reinforcing and contradicting our understanding of what it is to be female and male in God's image. Structuring teaching-learning experiences in which the liberating word addresses issues of sexism. Same as course OT375. Prerequisite: course OT101. Three credits.

Second Semester, 1996–97 Ms. Hess and Ms. Sakenfeld

ED383 WOMEN'S DEVELOPMENT IN COMMUNITIES OF FAITH

A critical look at classic developmental theories (psycho-social and cognitive) and recent responses and alternatives from women's perspectives. Particular attention will be given to the interaction between theological teachings and women's development. Developmental theorists to be considered will include Erikson, Horney, Kegan, Gilligan, Chodorow, thinkers from the Stone Center, and others. Theologians included will be Reinhold Niebuhr, Judith Plaskow, and recent feminist theologians. Open to women and men. Enrollment limited to 20 students. Three credits.

First Semester, 1998–99 Ms. Hess

Program in Social and Educational Research, Measurement, and Evaluation

This program, which draws upon the facilities of Princeton Theological Seminary and the Educational Testing Service of Princeton, New Jersey, is designed to prepare Christian educators and others to use established methods of research and measurement in the solution of problems in Christian education and social research in religion. It is flexible enough to meet the needs of those who desire a general acquaintance with the methods of research and evaluation sufficient to read and understand relevant research literature and of those who wish to conduct research and evaluation studies and to build the instruments to be used in such studies. In addition to the other catalogued courses in Christian education, theology and personality, and Christianity and society, the following offerings are available for qualified applicants.

ED471 INTERPRETING SOCIAL AND EDUCATIONAL RESEARCH

An introduction to the place of statistical and logical concepts in the solution of problems in Christian education and social research in religion. The emphasis is on understanding and evaluating the research of others rather than on skills in original research. Basic concepts include sampling, statistical significance, survey methods, and problem analysis. Three credits.

First Semester, 1997–98 Mr. Forehand
First Semester, 1998–99

ED472 DESIGNING SOCIAL AND EDUCATIONAL RESEARCH

Methods of collecting, organizing, and interpreting evidence relevant to the solution of educational problems and problems in social research in religion. Principles of measurement and techniques of evaluation, including methods of test development and methods of developing other evaluative instruments, analyzing educational and religious objectives, preparing a test or research plan, writing and editing test items, and analysis of research data. The emphasis is on the development of skill in applying techniques to problems in Christian education and social research in religion. Offered if enrollment warrants. Prerequisite: course ED471 or its equivalent. Three credits.

Second Semester, 1997–98 Mr. Flaugher
Second Semester, 1998–99

ED474 INTERNSHIP IN SOCIAL AND EDUCATIONAL RESEARCH, MEASUREMENT, AND EVALUATION

Available to one or two selected students each year. The applicant must have completed the courses indicated above and must present evidence of being prepared to profit from experience at the Educational Testing Service. A specific project, a plan of study, or arrangements to participate in some ongoing project at the Educational Testing Service ordinarily constitutes such evidence. It is expected that each applicant will have an opportunity to discuss the plan with one or more members of the Educational Testing Service staff prior to its formal presentation. At the time of acceptance, the intern is assigned to an Educational Testing Service staff member who serves as adviser during the period of internship. The adviser is available for consultation, but the intern is expected to take the initiative in planning and pursuing the studies, calling on the adviser for assistance in drawing upon the resources available at the institution in relation to specific problems as they arise. Ordinarily, an internship involves full-time work and study at the Educational Testing Service for a period of six weeks during the summer or an equivalent amount of time over a semester. Persons interested in academic credit for the internship should consult with Mr. Osmer and must declare such intention to the Registrar in advance. Three credits.

By special arrangement E.T.S. Staff

Advanced Class

ED583 TRAINING IN CHRISTIANITY: THE RELEVANCE OF KIERKEGAARD
An advanced seminar in philosophy of education. Critical study of the biography and major dialectical works of Kierkegaard. Implications drawn for a theology of education. Permission of instructor required. Three credits.
Second Semester, 1998–99 Mr. Loder

CONGREGATIONAL MINISTRY

Multi-Program Classes

CM210 PERSUASIVE COMMUNICATION AND CHURCH LEADERSHIP
The significance of current research and theory in persuasion and credibility for church leadership, teaching, and preaching. Students will explore theological and ethical implications of different perspectives on persuasion and will evaluate how to use the insights of research in ministry. Limited to twelve students, preference will be given to those closest to graduation. Same as course SC410. Three credits.
Second Semester, 1998–99 Ms. Weathers

CM290 WOMEN IN PASTORAL MINISTRY
Explores the role and function of women in pastoral ministry within the larger cross-cultural and ecumenical perspectives on the role of women in the life of the church. Particular attention will be paid to changing gender roles in various cultures and religious traditions. Topics to be explored include feminist perspectives on ministry; the role of Asian, African-American and Hispanic women in church life in this country and abroad; working models of mixed-gender pastoral staffs in various Protestant traditions; and the challenges presented by the increased number of women clergy. Students (women and men) will be encouraged to share first-hand experiences and issues about ministry in cross-cultural settings from their different theological perspectives. There will be several lectures by women clergy and PTS faculty on the course themes. Same as course PC290. Three credits.
First Semester, 1998–99 Ms. Evans

CM320 WORSHIP IN THE REFORMED TRADITION
A study of the history, theology, and practice of Christian worship, with particular attention to the Reformed tradition. The course will include studies of the Christian year, elements and orders of worship, the sacraments, funerals, weddings, and other occasional services. Three credits.
First Semester, 1997–98 Mr. Kay

CM352 THEOLOGICAL FOUNDATIONS FOR MINISTRY WITH YOUTH
A study of the adolescent years, the youth culture, and the church's ministry with youth. The role of youth within congregations will be examined, along with the norms and practices of congregational life as viewed through the lens of youth ministry. Students will explore philosophy, objectives, curriculum, and leadership for youth ministry, and

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Geddes W. Hanson

will evaluate current means of nurture within the church and witness in the world. Special attention will be given to the ways theology informs the church's ministry with youth, and to new trends developing interdenominationally and internationally. Same as course ED352. Three credits.

First Semester, 1997–98 Ms. Dean

CM401 INTRODUCTION TO ADMINISTRATIVE MINISTRY

This course is an examination of ministry as leadership within a voluntary association of the church. Components include an overview of biblical and theological perspectives on the church and on ministry; a consideration of models for understanding the dynamics of organizations and of leadership; ministerial leadership in areas of congregational concern such as planning for change, dealing with differences, decision making and working with others. Three credits.

First Semester, 1998–99 Mr. Hanson

CM447 CONFLICTS IN CONGREGATIONAL LIFE

This course is an examination of the place of differences in a congregation and of the ways and areas in which they might deteriorate into conflict. Ways will be discussed of responding to differences so that they might be valuable resources to the congregation, of inhibiting the development of conflict, and of protecting the congregation should it occur.

Second Semester, 1998–99 Mr. Hanson

CM451 EXPLORING CONGREGATIONAL IDENTITY

Study of particular congregational identities or corporate cultures, in service to understanding how the theological nature and mission of the church is expressed in the concrete, unique contexts of individual congregations. Introduction of systemic, anthropological, and psychodynamic perspectives in relation to a theological understanding of the church. Particular attention will be given to the issues of the role and authority of the

minister in relation to congregational identity. Case study material about congregations with which students are associated will be used. Enrollment limited to 20. Three credits.
First Semester, 1997–98 Mr. Nichols

CM453 CLERGY AND THEIR CONTEXT
An introduction to the complex relationships between ministry and social context. The course will survey the role of the clergy in settings such as a small village, a community in transition, institutions and organizations, a metropolitan environment, with particular focus on the relationship of the social context to religious language and to the clergy's prophetic and liturgical ministry. Same as course CS453. Three credits.
Second Semester, 1997–98 Mr. Fenn

CM455 THE CONGREGATION AS AN ORGANIZATION
In the genre of congregational studies, this course will explore images from social studies which supplement those common in theological and biblical discourse in ecclesiology. Of concern will be metaphors of the congregation as a machine, an organism, a culture, a brain, an arena, and a theater with implications of each for congregational ministry. Three credits.
First Semester, 1998–99 Mr. Hanson

CM460 SEMINAR IN ADMINISTRATIVE MINISTRY
An opportunity for students familiar with the field to study more deeply in an area of their choosing, and for those who are not familiar with the field to become so. In addition to weekly discussions of a common bibliography, students will periodically meet individually with the professor to discuss bibliographies specific to their interests and present a short paper for class discussion and expansion as a final requirement.
Second Semester, 1998–99 Mr. Hanson

CM601 SPIRITUAL DISCIPLINES FOR CHURCH LEADERS
This course will explore some of the disciplines of the "spiritual life" in the Christian tradition. Among the topics and exercises to be included are regular prayer, the reading of Scripture (especially Psalms and parables), the practice of "spiritual direction," corporate experiences of renewal and the quest for maturity in Christian discipleship. Classical texts from the Western Christian tradition — written by women and men, clergy and laity — will be required reading. In addition, some non-textual resources (music, art forms and architecture) will be considered. This course requires students to discuss publicly their own faith. Students will be graded on a Pass/Fail basis only. Three credits.
First Semester, 1998–99 Mr. Stewart and Ms. Weathers

CM610 MOBILIZING CONGREGATIONS FOR MINISTRY AND WITNESS
An exploration of the theology and practice of Christian witness and faith formation through congregational life. Particular attention given to examining current American models of congregation-based evangelism, the role of leadership, and the equipping of laity. Case studies of "alive" congregations will be examined and guest pastors and church leaders will discuss their expertise in congregational witness. Three credits.
First Semester, 1997–98 Mr. Stewart

CM615 THE CONGREGATION AS EVANGELIST

Evaluation of biblical and theological mandates for witnessing to the Gospel in the ethos of contemporary American society. Consideration of congregation-based strategies for the church's tasks in faith initiation and nurture, and contemporary cultural forces that encourage and impede congregations' witness to the Gospel. Three credits.

First Semester, 1997–98 Mr. Stewart

CM720 SHAPING THE CONGREGATION'S WITNESS: ENCOUNTER WITH CULTURE

An exploration of the dialectic between the congregation's understanding of the Gospel and the cultural *mentalities* in which American congregations participate. The course is both descriptive and prescriptive. In particular, it will demonstrate a *method* by which pastors can help shape the congregation's response to competitive and conflicting cultural environments. Three credits.

First Semester, 1998–99 Mr. Stewart

CM740 EQUIPPING LAITY FOR MINISTRY AND WITNESS

This course seeks to explore a new paradigm for pastoral leadership in local mainline congregations. Topics include: a reappraisal of biblical models of leadership; an historical analysis of the concept of priesthood; theological examination of the grace-gifts of the Holy Spirit and their implication for ministry; and case studies of congregations which intentionally empower and deploy members for witness and ministry. Three credits.

Second Semester, 1998–99 Mr. Stewart

CM750 EVANGELISM IN THE AMERICAN REFORMED TRADITION

This seminar focuses on seminal texts about faith formation which have impacted the American ecclesial tradition. Included for sustained reflection and analysis will be works by Jonathan Edwards, Horace Bushnell, Charles Hodge, William James, H.R. Niebuhr, C.S. Lewis, K. Barth, and N. Wolterstorff. Limited to fifteen students. Three credits.

Second Semester, 1998–99 Mr. Stewart

CM804 MUSICAL RESOURCES FOR THE CONGREGATION

An exploration of the clergy's role in fostering congregational involvement in church music. Components of this course will include worship planning, use of the psalter and hymnal, issues in the accompaniment of congregational song, clergy-musician relations, resources for multi-cultural worship, and the role of song and choral music in worship. One credit

First Semester, 1997–98 Mr. Tel

First Semester, 1998–99

CM812 CHAPEL CHOIR

A study of choral and liturgical music of the church, vocal production, and general musicianship. Regular singing in worship of the seminary community and special musical programs. Open upon vocal placement with instructor. One credit each semester.

Both Semesters, 1997–98 Mr. Tel

Both Semesters, 1998–99

CM822 CONGREGATIONAL SONG

An examination of psalmody, hymnody, and other expressions of Christian song, from Jewish musical practice to the present, with emphasis on the Reformed traditions. Seminar will explore the historical and theological significance of the music and text of congregational songs, particularly as these are expressed in current denominational hymnals. Performing competency in music is not required. Limited to fifteen students, preference given to those closest to graduation. Two credits

Second Semester, 1997–98 Mr. Tel

PASTORAL CARE

Multi-Program Classes

PC204 PASTORAL CARE AND COUNSELING

An introduction to the ministry of pastoral care and counseling, with emphasis on the helping relationship, the theological understanding of pastoral care, the pastoral use of psychotherapeutic theories and strategies for change, and the various forms of pastoral care and counseling (supportive, crisis, bereavement, premarital, couple, marriage, and family). Each student prepares reports on his or her own pastoral visitations, counseling, or contacts made in field experience. These reports are discussed analytically in small groups for the purpose of improved professional self-understanding and methods of helping. Enrollment restricted to students who are participating in some form of pastoral work such as field education churches, hospitals, and prisons. Number of students may be limited. Three credits.

Both Semesters, 1997–98 Staff

Both Semesters, 1998–99

PC205 THE CHURCH AS A HEALTH INSTITUTION: THEOLOGICAL FOUNDATIONS AND PRACTICAL PROGRAMS

Analysis of the concepts of health, sickness, healing, and healers within a biblical and theological framework; examination of biblical passages as well as the church's historical involvement in health and healing ministry. Special attention to collaborative models of health care between medicine, nursing, and religion; hospital and church; lay and professional; the role of the pastor as a member of the health care team. The role of the church in dealing with the ethical issues confronting the health care system and in developing an effective ministry of health and healing. Several models of church-based programs will be presented. Enrollment limited to twenty students. Three credits.

First Semester, 1997–98 Ms. Evans

PC239 DEATH AND DYING

The course will examine the theological, ethical, pastoral, and personal issues concerning death and dying. It will address the questions of suffering, grief, loss, and bereavement in the context of the pastoral care of terminally ill persons. A model of health care decision making will be developed for end-of-life decisions which involves the patient, family,

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Deborah van Deusen Hunsinger

friends, and a wide range of care givers including the pastor. Resources will include medical case studies, biblical texts, theological and fictional literature. Three credits.
Second Semester, 1997–98 Ms. Evans

PC250 MARRIAGE, FAMILY AND THE CHRISTIAN COMMUNITY
An examination of marriage and family within the Christian community. Biblical and theological reflection will be combined with psychoanalytic, family systems, and interpersonal communications theory to provide a varied set of perspectives by which to think about pastoral care and counseling to married couples and to families in the contemporary world. Enrollment limited to 24. Preference given to those closest to graduation. Three credits.
First Semester, 1998–99 Ms. Hunsinger

PC253 PASTORAL CARE OF ADOLESCENTS
Examines theoretical and clinical approaches to pastoral care and counseling with young people in church and community. Consideration will be given throughout to the adolescent self in various cultural contexts, thus enabling students to gain understanding and competence for entering diverse situations of adolescent crisis and need. Three credits.
First Semester, 1997–1998 Mr. Dykstra

PC270 PASTORAL PROBLEMS IN PARISH LIFE

Applies psychological models to difficulties that arise in parish life. Using case studies of problem situations in the parish, the course focuses on psychoanalytic, family and group therapy models to explore conflicts between pastor and parishioners, problematic families, and factioned groups. Identifies problem personality types in the DSM-IV, such as borderline personality disorder and narcissism. Presents family and group therapy theories of dysfuctional family patterns, the identified patient, and scapegoating dynamics. Strategies for addressing and resolving tensions and conflicts will be presented. Readings in DSM-IV, Freud, Jung, Dittes, Ulanov, Friedman, Yalom, and others. Three credits.

Second Semester, 1997–98 Mr. Ellis

PC290 WOMEN IN PASTORAL MINISTRY

Explores the role and function of women in pastoral ministry within the larger cross-cultural and ecumenical perspectives on the role of women in the life of the church. Particular attention will be paid to changing gender roles in various cultures and religious traditions. Topics to be explored include feminist perspectives on ministry; the role of Asian, African-American and Hispanic women in church life in this country and abroad; working models of mixed-gender pastoral staffs in various Protestant traditions; and the challenges presented by the increased number of women clergy. Students (women and men) will be encouraged to share first-hand experiences and issues about ministry in cross-cultural settings from their different theological perspectives. There will be several lectures by women clergy and PTS faculty on the course themes. Same as course CM290. Three credits.

First Semester, 1998–99 Ms. Evans

PC320 PRAYER AND PASTORAL CARE

Prayer as a practice of Christian discipleship and spiritual care: how pastors work with people so that their pastoral care both emerges from prayer and leads to prayer. Attention will be given to the development of individual prayer as a spiritual discipline as well as practices of communal prayer. Various forms of prayer, including petition, intercession, lament, confession and praise, will be studied. Attention will also be given to the psychology of prayer. Students will pray together in small groups as part of the course requirements. Limited to 15 students; preference given to those closest to graduation.

Second Semester, 1997–98 Ms. Hunsinger

PC320 SPIRITUALITY AND HEALTH

Examines perspectives on health, healing, and healers and proposes an integrated view of health care connecting health and spirituality. Critically examines the relationships among "scientific" medicine, alternative, new age, and wholistic health care practices as a response to the changing nature of illness from infectious diseases to lifestyle related illnesses. Wholistic spiritual practices that cultivate health enhancing life patterns now and in the future and scientific studies on the affects of religious beliefs and practices on physical well-being will be discussed. Recognizing the difficulty persons can face in integrating body, mind, and spirit, attention will be paid to facilitation of this wholistic

model by persons in health ministries positions, e.g., hospital chaplains, parish nurses, and pastors and teachers in the normal course of their ministries.
First Semester, 1998–99 Ms. Evans

PC350 ADDICTION AND GRACE: RESOURCES FOR MINISTRY
Exploration of the theological and psychological roots of addiction; the roles of society and institutions in exacerbating addictive patterns. Psychological, physiological, and spiritual dimensions of addiction; medical realities and preventive strategies. Focus on pastoral perspectives and practical programs for the church's ministry to persons and families suffering from alcohol, drug, sex, power, work, and other forms of potentially addictive behavior. Three credits.
First Semester, 1997–98 Ms. Evans

PC451 PSYCHOLOGY OF RELIGION
Exploration of both classical and contemporary developments in psychology of religion, with emphasis on major texts, including James' *The Varieties of Religious Experience*, Freud's *The Future of an Illusion*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, Erikson's *Young Man Luther*, Rizzuto's *The Birth of the Living God*, Winnicott's *Playing and Reality*, Meissner's *Psychoanalysis and Religious Experience*, and Frosh's *Identity Crisis*. Not open to juniors. Three credits.
Second Semester, 1997–98 Mr. Capps

PC461 LIFE CYCLE THEORY AND CHRISTIAN SELFHOOD
Focus on contemporary theories of the life cycle, with particular attention to their moral and religious implications, especially for understandings of the Christian self. Emphasis given to adulthood, and to differences, both morally and spiritually, in the ways men and women experience adult life stages. Biblical understandings of the cycle of life, and biblical stories involving age–related crises, will be identified and explored. Readings in Erik and Joan Erikson, Daniel Levinson, Sharon Kaufman, Kim Chernin, and others. Students will participate in age–related discussion groups. Three credits.
First Semester, 1997–98 Mr. Capps

PC464 RELIGION, SELF, AND SOCIETY
Focus on contemporary discussions pertaining to the relation of the self to society and the importance of this relation to religion. Emphasis on the prejudicial discourse against the self in contemporary social theories of religion. Exploration of these themes within the larger framework of historical and contemporary discussions of individualism, with particular attention to recent works on the myth of American individualism. Readings in Riesman, Bellah, Geertz, Reinhold Niebuhr, H. Richard Niebuhr, Lasch, Kohut, Bordo, Bollas, Shain, and Newfield. Same as course CS364. Three credits.
First Semester, 1997–98 Messrs. Capps and Fenn

PC471 FAMILIES IN PAIN
Explores family tragedies and devastating experiences revealed through personal (autobiographical) accounts by a family member. Key issues are the suffering endured by the author and other family members, efforts to alleviate suffering and confront personal regrets, unanticipated positive consequences of the experience, and the effect of religious

convictions on ability to cope with the ordeal. Pastoral care implications and the role of congregational care of suffering families will be addressed. Topics include accidental death, suicide, alcoholism, homicide, mental illness, adoption, divorce, sexual identity disclosures, and physical and mental disabilities. Three credits.

Second Semester, 1998–99 Mr. Capps

PC475 CONFESSION AND FORGIVENESS IN PASTORAL PERSPECTIVE

Explores theological and psychological dynamics of repentance, confession, forgiveness, and reconciliation in relation to God, self, and others. The genre of autobiography as confession of faith and of sin, an examination of penitential rites in church history, and contemporary studies of shame, guilt, self-revelation, and forgiveness. Relevance to pastoral care of individuals, families, congregations, and communities will be considered throughout. Three credits.

First Semester, 1998–99 Mr. Dykstra

Clinical Pastoral Education

Clinical Pastoral Education (CPE) is professional education for ministry in a clinical setting (ordinarily a general hospital, mental hospital, or prison, but sometimes in a local church). It brings theological students and ministers into supervised encounter with persons in crisis. Out of the intense involvement with persons in need and the feedback from peers and supervisors, the student develops a new awareness of self as a person and of the needs of those to whom he/she is called to minister.

Clinical pastoral education sites are available around the country, and there are several in the Princeton environs especially at Robert Wood Johnson and Somerset.

In order for CPE to appear on a student's transcript, application must be made through the field education office and the student must be accepted by a chaplain supervisor before registering for academic credit at the Seminary. Students wishing to use CPE to fulfill a field education requirement should consult the Field Education course listing under Interdepartmental Studies.

In all cases, the student is responsible for payment of the site fee.

PC621,-622 PART-TIME CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Limited to Th.M. candidates, seniors and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit awarded only at the end of the second semester.

Both Semesters, 1997–98 Chaplain Supervisors

PC647 SUMMER CLINICAL PASTORAL EDUCATION

Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Enrollment in a one semester course in pastoral care during the academic year prior to the summer. Limited to Th.M. candidates, seniors, and middlers. This course does not fulfill Practical Theology Department distribution requirements. Six credits and one ACPE unit.

Summer, 1998 Staff and Supervisors

PREACHING AND SPEECH COMMUNICATION IN MINISTRY

Introductory Level Classes

SCI01 SPEECH COMMUNICATION IN MINISTRY I

Weekly workshops on speech communication in the context of ministry. Study of the principles involved in the perception and expression of denotative and connotative meaning. Development of skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. One credit.

First Semester, 1997–98 Speech Staff

First Semester, 1998–99

SCI02 SPEECH COMMUNICATION IN MINISTRY II

Weekly workshops offering practical exploration of basic interpretative dynamics in speaking scriptural and other texts, and in presenting one's own creative work. Continuing attention to developing skill in the control of vocal and physical gesture and in evaluating one's own work and the work of others. In addition to weekly workshops, the scheduled plenary lecture-demonstration hours will meet as announced. Some sections of this class are available to persons for whom English is not the first language. Prerequisite: course SCI01. One credit.

Second Semester, 1997–98 Speech Staff

Second Semester, 1998–99

PR201,-202 INTRODUCTION TO PREACHING

A basic course in the fundamentals of preaching and the development of the sermon. Lectures, discussion, and workshops will comprise the weekly sessions. Required of M.Div. candidates in the middle year. Prerequisite: course SCI02. Two credits each semester.

Full Year, 1997–98 Preaching Staff

Full Year, 1998–99

Multi-Program Classes

PR220 ADVANCED PREACHING WORKSHOP

A "laboratory" preaching course in which students will prepare, present, and analyze several sermons on texts and topics of their choice. Special emphasis will be put on (1) use of the imagination in preaching, (2) preaching as a resource for spiritual growth, (3) pastoral dimensions of preaching, and (4) preaching and congregational identity. This course is an opportunity to develop and refine preaching skill and awareness beyond the basic level. Enrollment limited to 20 students. Prerequisite: course PR202. Three credits.

Second Semester, 1998–99 Mr. Nichols

PR241 THE CONGREGATIONAL CONTEXT OF PREACHING

An examination of ways in which the sociocultural particularity of a congregation influences the text–to–sermon process of sermon preparation. Students will be introduced to various theories and methods of congregational analysis and will engage in special study of one local congregation. Through theological reflection on both biblical texts and congregational contexts, and through the construction of sermons addressed to particular congregations, students will be assisted to improve their skills in communicating the gospel in a pluralistic society. Limited to twenty students; priority given to seniors. Prerequisite: introductory course in preaching. Three credits.

Second Semester, 1998–99 Ms. Tisdale

PR260 WOMEN'S WAYS OF PREACHING

An exploration of women's issues as they relate to the authority of the preacher, hermeneutics for the preaching task, design of sermons, and speech communication in the pulpit. Students will be introduced to a diversity of sermons by women preachers and, through the preaching of sermons in class, will be encouraged to discover, explore, and enhance their own unique voices in the pulpit. Limited to twenty students, men and women; priority given to seniors. Prerequisite: course PR202. Three credits.

First Semester, 1997–98 Ms. Tisdale

PR270 PREACHING IN AN URBAN CONTEXT

The exploration of preaching in relation to the lives of those whose hopes and aspirations are often constricted by the realities of inner-city life. Issues such as drug abuse, crime, unemployment, teen-age pregnancy,and homelessness. and the feminization of poverty will be explored through preparation of sermons specifically constructed to address such problems. Discussions with pastors and lay people who are presently involved in inner-city ministries. In 1997–98 the course will focus on the issue of the feminization of poverty. Enrollment limited to 20 students. Prerequisite: course PR201. Three credits.

Second Semester, 1997–98 Mr. LaRue

PR272 PREACHING IN THE AFRICAN AMERICAN TRADITION

Course focusses on the particular characteristics of preaching in the African American religious experience, with historical, methodological, and theological components. Historical emphasis will provide a sense of the contribution of African Americans to three centuries of American preaching. Methodology will consider the impact of social dislo-

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Leonora Tubbs Tisdale

cation and racial particularity on the form, structure, and content of African American preaching as well as current homiletical theories dealing specifically with black preaching. Exploration of the place of theological themes that are common to African American preaching, eg., providence, liberation, self-help, and racial solidarity. Enrollment limited to 20 students. Prerequisite: course PR201. Three credits.

First Semester, 1997–98 Mr. LaRue

PR275 INTERPRETATIVE SPEECH AND PREACHING

Theory and practice in the performance of classical, contemporary, and scriptural prose and poetry, and exploration of the implications of speech performance for sermon composition, delivery, and critique. Lecture-workshop-seminar format. Readings and sermons will be videotaped. Prerequisite: course PR201. Same as course SC275. Three credits.

First Semester, 1997–98 Mr. Bartow

PR335 PREACHING ON DIFFICULT TEXTS

A sermon laboratory in which students will prepare and preach sermons for analysis and critique on selected biblical texts regarded as difficult. The challenges of proclaiming the word in contemporary contexts, using texts that are exegetically, theologically, or culturally demanding, will be addressed in this case study approach. Emphasis on hermeneutical and communicative strategy in preaching. Enrollment limited to 20. Prerequisites: courses PR201-202. Three credits.

Second Semester, 1997–98 Mr. Nichols

PR357 NARRATIVE PREACHING

The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first–person stories, slice–of–life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course SC357. Prereq-

uisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 1997–98 Mr. Jacks

PR360 PREACHING BIBLICAL STEWARDSHIP
Focus on issues of stewardship in the life of the church, addressing subjects such as money, giving, tithing, biblical foundations for stewardship, and personal preparation for the preaching endeavor. Students will deliver a stewardship sermon in class. Enrollment limited to 20. Prerequisite: courses PR201-202. Three credits.
Second Semester, 1997–98 Mr. Watley

PR362 PREACHING AND PROBLEMS OF FORGIVENESS
Exploration of the theology, dynamics, and problems of preaching on divine and human forgiveness, with particular emphasis on conflicts and controversies around forgiveness in areas such as abuse, victimization, and pathology. Attention will be given to the relation of theological views of forgiveness to psychological, legal, or social perspectives. Students' sermons will be used as case studies. Prerequisite: course PR202. Three credits.
First Semester, 1998–99 Mr. Nichols

SC240 WRITING FOR THE EAR
A workshop offering intensive study of writing style as a means of improving sermon delivery. Students' written work will be evaluated in detail and assignments will be reworked in class. Two-hour sessions. Limited to twenty students. Prerequisite: course SC102. One credit.
Second Semester, 1997–98 Mr. Jacks
Second Semester, 1998–99

SC275 INTERPRETATIVE SPEECH AND PREACHING
Theory and practice in the performance of classical, contemporary, and scriptural prose and poetry, and exploration of the implications of speech performance for sermon composition, delivery, and critique. Lecture-workshop-seminar format. Readings and sermons will be videotaped. Prerequisite: course PR201. Same as course PR275. Three credits.
First Semester, 1997–98 Mr. Bartow

SC340 DRAMA AS PRACTICAL THEOLOGY
Dramaturgical and theological analysis, criticism and production of a play from the repertory of religious drama. Admission to course by audition. Three credits.
Second Semester, 1997–98 Messrs. Bartow and Lanchester
Second Semester, 1998–99

SC357 NARRATIVE PREACHING
The preparation and delivery of "narrative" sermons, with attention to forms (e.g., first–person stories, slice–of–life illustrations, sermon monologues), theory (e.g., Long, Lowry, Mitchell), and writing style for oral presentation. Same as course PR357. Prerequisite: course PR202. Limited to twenty students; preference given to those closest to graduation. Three credits.
First Semester, 1997–98 Mr. Jacks

SC390 WORD AND ACT IN CHRISTIAN WORSHIP I

Exploration of the interpretative and situational dynamics of the spoken word in the conduct of services of worship from the call to worship to the benediction. Includes reading of the scriptures and the preparation of prayers. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

First Semester, 1997–98 Mr. Bartow
First Semester, 1998–99

SC391 WORD AND ACT IN CHRISTIAN WORSHIP II

Administration of the sacraments of baptism and communion, and leadership in the conduct of marriage and funeral services. Lecture-demonstration, workshops, videotaping and critique. Prerequisite: course SC102. One credit.

Second Semester, 1997–98 Mr. Bartow
Second Semester, 1998–99

SC405 SMALL GROUP COMMUNICATION AND COMMUNITY FORMATION

An exploration of the ways in which small group communication enhances or undermines community formation in a congregation. Consideration of a range of contexts, including social groups, prayer groups, governing bodies, education classes, and church communities. Attention will be given to gender and cultural differences in communication in these settings. Limited to fifteen students, preference given to those closest to graduation. Three credits.

First Semester, 1997–98 Ms. Weathers

SC410 PERSUASIVE COMMUNICATION AND CHURCH LEADERSHIP

The significance of current research and theory in persuasion and credibility for church leadership, teaching, and preaching. Students will explore theological and ethical implications of different perspectives on persuasion and will evaluate how to use the insights of research in ministry. Limited to twelve students, preference will be given to those closest to graduation. Same as course CM210. Three credits.

Second Semester, 1998–99 Ms. Weathers

SC682 COMMUNICATION IN PREACHING AND WORSHIP

Comprehensive seminar in communication for ministry. Involves participation in the work of course SC391 and the writing of an essay on a selected aspect of liturgical theology and practice. Intensive work in personal communication skills and critical analysis. Limited to Th.M. candidates except by permission of the instructor. Three credits.

Second Semester, 1997–98 Mr. Bartow

Ph.D. SEMINARS

While subject to the same enrollment restrictions as doctoral seminars in the other academic departments of the Seminary (see p. 72), Ph.D. seminars in the Department of Practical Theology may be offered on an intra-departmental basis, unless otherwise stated in the course description.

PT900 HISTORY AND METHOD OF PRACTICAL THEOLOGY

A study of essential readings in the history and method of practical theology including the emerging contemporary investigations. Constructive positions are developed by the students for discussion in the seminar. Three credits.

First Semester, 1997–98 Mr. Hess and Mr. Osmer

First Semester, 1998–99

PT902 THEOLOGY AND HUMAN DEVELOPMENT

Advanced consideration of developmental psychology. Such major aspects of human development as morality, identity, language, and cognition are examined from interdisciplinary perspectives relevant to Christian education, preaching, and pastoral theology. Three credits.

First Semester, 1998–99 Mr. Loder

PT911 THEOLOGY AND THE HUMAN SCIENCES

The theological implications of the human sciences as foundation for practical theology. Focus on themes of convergence between the scientific interpretation of human behavior and corresponding theological doctrines such as ego psychology and original sin, interpersonal openness and image of God, human language and God language, human freedom and Holy Spirit. Three credits.

Second Semester, 1997–98 Mr. Loder

PT920 HISTORY AND THEORY OF CHRISTIAN EDUCATION

History of Christian education from New Testament times to the present; major theories of Christian education; the process of Christian education theory development. Three credits.

Second Semester, 1998–99 Mr. Osmer

PT942 ADVANCED SUPERVISED PASTORAL COUNSELING

Experience, under personal and group supervision, in individual, marriage and family counseling. Pertinent reading on theoretical issues in pastoral counseling and the supervisory process. Preregistration interview through Trinity Counseling Service required. Prerequisites: two quarters of clinical pastoral education or the equivalent. May not be applied toward the eight minimum doctoral seminars required of Ph.D. students in pastoral theology. Students who wish to take seminar more than once must gain permission from their faculty adviser. Three credits each semester.

Full Year, 1997–98 Supervisors

PT945 THEOLOGY AND PASTORAL COUNSELING: AN INTERDISCIPLINARY APPROACH

Examination of important methodological issues about the relationship between depth psychology and Christian theology from a Barthian perspective, as they apply to the theory and practice of pastoral counseling. A method for relating the two disciplines will be developed and applied to various proposals in the field. Questions of how one acquires knowledge of God (from a theological perspective). Issues of interpretation within the actual practice of pastoral counseling will be raised through the study of an

extended case, seen at once through psychological and theological lenses. An area seminar in pastoral theology. Three credits.
Second Semester, 1998–99 Ms. Hunsinger

PT951 PASTORAL THEOLOGY AND THE HUMAN SCIENCES
Focus on selected authors in the human sciences whose work has influenced contemporary pastoral theology or has the potential for doing so. Emphasis on methodological problems and strategies involved in using the human sciences to inform one's work as pastoral theologian. Readings in Freud, Erikson, Winnicott, Miller, Kohut, Lasch, Frosh, Goffman, and Girard. An area seminar in pastoral theology. Three credits.
First Semester, 1997–98 Mr. Capps

PT958 PSYCHOLOGY OF RELIGION
Introduction to major figures and texts in modern psychology of religion, including James, Otto, Freud, and Jung. Special attention given to the psychology of religious experience, the formation of religion in the individual psyche, and to the narcissistic self. Classical literature supplemented by readings in such contemporary authors as Rizzuto, Winnicott, Erikson, Kohut, and others. An area seminar in pastoral theology. Three credits.
Second Semester, 1997–98 Mr. Capps

PT965 BEYOND THE THEOLOGICAL ENCYCLOPEDIA: THEOLOGICAL RATIONALITY IN A POST-MODERN ERA
Throughout the modern period theology has been structured along the lines of the theological encyclopedia. This way of conceptualizing the organization and purpose of the theological disciplines is widely challenged today. This course will explore contemporary models of rationality and interdisciplinarity that hold promise for helping theology move beyond the encyclopedic paradigm. In addition to major contermporary theologians, authors who will be read include Jürgen Habermas, Stephen Toulmin, Nicholas Rescher, and Calvin Schrag. Same as course TH975.
Second Semester, 1997–98 Messrs. Osmer and van Huyssteen

PT966 TECHNOLOGIES OF THE SELF
Analysis of the self, including conceptions of its madness and technologies for its transformation from biblical, theological, historical, and psychological perspectives relevant to contemporary pastoral theology. The relation of self to soul and the implications of *imago dei* will shape the seminar discussion. Readings in Foucault, Kohut, LaCugna, Lifton, Moltmann, Ricoeur, Rogers, Weiss, and others. Three credits.
First Semester, 1998–99 Mr. Dykstra

PT970 THEORIES OF PREACHING
A study of representative treatises on preaching beginning with Augustine's *De Doctrina Christiana* and continuing to the last quarter of the nineteenth century. The original influences of classical rhetoric on preaching theory will be examined, as will the historical reinterpretation of the necessary components which relate to the nature and purpose of preaching. Three credits.
First Semester, 1998–99 Mr. Kay

PT978 HOMILETICAL CRITICISM
An inquiry into homiletical criticism as a means of scholarly research and pedagogy related to but distinguished from rhetorical criticism. Particular attention to theological and methodological issues involved in the analysis and assessment of sermonic works. In addition to detailed examination of selected examples of critical scholarship in preaching, participants will produce critical studies of their own. Three credits.
Second Semester, 1998–99 Mr. Bartow

PT981 THEOLOGY AND PROCLAMATION
An examination of the relation between theology and proclamation. Drawing upon theologians and homileticians representing major twentieth century schools or movements, attention will be given to the ways theological perspectives shape the task, form, and content of proclamation and to the ways proclamation shapes the task, form, and content of theology. Three credits.
Second Semester, 1997–98 Mr. Kay

PT982 SPEECH COMMUNICATION AND THEOLOGY
Intensive review and critical/theological assessment of selected, contemporary rhetorical, performance and communication theories, focussing especially on the relevance of these theories to work in the disciplines of practical theology. Three credits.
Second Semester, 1997–98 Ms. Weathers

PT985 GOSPEL, CULTURE, AND PROCLAMATION
An exploration of the relationship among Gospel, culture, and proclamation in congregational contexts. Includes critical theological reflection upon socio-cultural methods for exegeting congregations, diverse models for constructing local (contextual) theologies, and the significance of culture for the theology, art, and communicational strategies of preaching. Three credits.
First Semester, 1997–98 Ms. Tisdale

DEPARTMENTAL FACULTY

CHARLES LOUIS BARTOW. Carl and Helen Egner Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; M.A., Michigan State University; Ph.D., New York University. His interests focus on the implications for biblical interpretation, worship, and preaching, of theory, practice, and criticism in the speech arts, particularly contemporary rhetorical and performance theory. (Presbyterian)

DONALD ERIC CAPPS. William Harte Felmeth Professor of Pastoral Theology. B.D., S.T.M., Yale Divinity School; M.A., Ph.D., University of Chicago; S.T.D.(Hon.), University of Uppsala. Special interests are in pastoral care and counseling, developmental theory, self psychology, psychology of religion, autobiography and psychobiography, and psychotherapeutic theory. (Lutheran)

KENDA CREASY DEAN. Assistant Professor of Youth, Church, and Culture. M.A., Miami University; M.Div., Wesley Theological Seminary; Ph.D., Princeton Theological Seminary. Her special interests include the practical theological foundations of youth ministry and the relationship between culture, adolescence, and mainline Protestant churches. (United Methodist)

ROBERT CRAIG DYKSTRA. Assistant Professor of Pastoral Theology. M.Div., Ph.D., Princeton Theological Seminary. His special interests include pastoral care and counseling, developmental theory and self psychology, and the integration of biblical and theological precepts with contemporary research in the human sciences. (Presbyterian)

ABIGAIL RIAN EVANS. Associate Professor of Practical Theology, and Academic Coordinator of Field Education. M.Div., Princeton Theological Seminary; Ph.D., Georgetown University. Her interests focus on bioethics, pastoral care, health ministries, vocation and ministry, and spiritual formation. Her work is interdisciplinary and church oriented. (Presbyterian)

GEDDES WHITNEY HANSON. Charlotte W. Newcombe Professor of Congregational Ministry. S.T.B., Harvard University Divinity School; Ph.D., Princeton Theological Seminary. He has specialized in the study of religious groups as complex organizations and of ministry as leadership within them, with a particular interest in this study as it relates to racial-ethnic minority congregations. (Presbyterian)

CAROL LAKEY HESS. Assistant Professor of Christian Education. M.Div., Ph.D., Princeton Theological Seminary. As a practical theologian integrating theology, the social sciences, and life practice, she is particularly exploring theology and gender issues, a Reformed feminist spirituality, and education in a context of diversity. (Presbyterian)

DEBORAH VAN DEUSEN HUNSINGER. Assistant Professor of Pastoral Theology. M.Div., Yale Divinity School; M.Phil., Ph.D., Union Theological Seminary in New York. She is interested in interdisciplinary approaches to pastoral care and counseling, in particular the relationship between Christian theology and psychotherapeutic theory and practice. (United Church of Christ)

GEORGE ROBERT JACKS. Associate Professor of Speech Communication in Ministry. B.D., Princeton Theological Seminary; S.T.M., Christian Theological Seminary; Ph.D., Columbia University. In addition to courses in speech communication in ministry, he teaches in areas of narrative preaching, writing style, and all forms of irenic communication. (Presbyterian)

JAMES FRANKLIN KAY. Joe R. Engle Associate Professor of Homiletics and Liturgics. M.Div., Harvard Divinity School; M.Phil., Ph.D., Union Theological Seminary, New York. His research and teaching interests are in the theology and practice of preaching and worship, the history of homiletics, and the significance for preaching of the Bible's apocalyptic and narrative forms. (Presbyterian)

CLEOPHUS JAMES LARUE, JR. Assistant Professor of Homiletics. M.A., Baylor University; M.Div., Ph.D., Princeton Theological Seminary. His research and teaching interests focus on the origin and development of African American preaching. He is also investigating the impact of social location and racial particularity on modern day black homiletics. (Baptist)

JAMES EDWIN LODER. Mary D. Synnott Professor of the Philosophy of Christian Education. B.D., Princeton Theological Seminary; Th.M., Harvard Divinity School; Ph.D., Harvard University. He has specialized in the foundation disciplines for Christian education and practical theology, with a concentration in interdisciplinary studies combining theology and science, especially the human sciences and psychology. (Presbyterian)

JOHN RANDALL NICHOLS. Director of the D.Min. Program, and Lecturer in Theology and Communication. B.D., Ph.D., Princeton Theological Seminary. His major focus is human communication dynamics and theory in theological perspective, with a particular interest in preaching. He is interested in the pastoral, psychological, and hermeneutical dimensions of preaching, and in mapping the various theological and behavioral aspects of preaching and communication. (Presbyterian)

RICHARD ROBERT OSMER. Thomas W. Synnott Professor of Christian Education, and Director of the School of Christian Education. M.Div., Yale Divinity School; Ph.D., Emory University. His teaching and research interests lie in historical and theological perspectives on the church's teaching ministry. He is also interested in constructive work in the area of practical theology. (Presbyterian)

JOHN WILLIAM STEWART. Ashenfelter Associate Professor of Ministry and Evangelism. M.Div., Pittsburgh Theological Seminary; M.A., University of Pittsburgh; Ph.D., University of Michigan; D.D.(Hon.), Westminster College (PA), Alma College. His research interests focus on the interaction of American culture, theological thought, and religious communities. His practical theological and teaching interests center on the newer models of pastoral leadership, mobilizing congregations for lay-equipped ministries, and congregation-based evangelism. (Presbyterian)

MARTIN TEL. C.F. Seabrook Director of Music. M.M., University of Notre Dame; M.A., Calvin Theological Seminary; D.M.A. Cand., University of Kansas. His research focus and interests include church music philosophy and developments in congregational singing, particularly within the Reformed traditions. (Reformed)

LEONORA TUBBS TISDALE. Associate Professor of Preaching and Worship. D.Min., Union Theological Seminary in Virginia; Ph.D., Princeton Theological Seminary. Her research and teaching interests include: the theology and practice of preaching and worship, preaching and its congregational and cultural contexts, and women's issues in preaching. (Presbyterian)

JANET LYNN WEATHERS. Assistant Professor of Speech Communication in Ministry. M.A., Ohio State University; M.A.T.S., School of Theology at Claremont; Ph.D., University of Southern California. Her focus on the theological significance of all aspects of human communication informs her teaching of speech arts. It also guides her study of how communities of faith are created, challenged, and sustained through intentional and unintentional verbal and nonverbal communication in diverse contexts. (Presbyterian)

General Ministries

FIELD EDUCATION

Foundational Courses

GMI00,-I0I ONE MINISTRY, MANY FORMS

This course assists students to clarify their call/vocation, to encourage growth in their Christian life, to provide a broader vision of the church's ministry, to offer an understanding of various communities and their needs; to provide a basis for integrating classroom and practical experience. Students will meet over two semesters in plenary and small group sessions, as well as visit sites in order to observe a sampling of the various kinds of ministry. Required of all M.Div. and M.A. juniors. GMI00 is prerequisite for GMI0I and GMI00-I0I is prerequisite for all other field education courses and internships. Two credits at the conclusion of each semester.

Full year, 1997–98 Mr. Evans and Staff
Full year, 1998–99

Supervised Ministry Placements

GMI02 FIELD EDUCATION UNIT I

Supervised ministry in a local church selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of a pastor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a returning intern event. This course, GMI03, or GMI23 should be completed during the summer after the junior year. Two credits.

Summer, 1997 Staff
Summer, 1998

GMI03 FIELD EDUCATION UNIT I

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks under the direction of an approved supervisor. Opportunities for reflection and evaluation. Written requirements: action/reflection paper and completed appraisal form, as well as attendance at a returning intern event. This course, GMI02, or GMI23 should be completed during the summer after the junior year. Two credits.

Summer, 1997 Staff
Summer, 1998

GMI04,-I05 FIELD EDUCATION UNIT II

Supervised ministry in a local church setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GMI06,-I07, GMI08, GMI09, or GMI21,-122. Two credits at the conclusion of the spring term.

Full year, 1997–98 Staff
Full year, 1998–99

GMI06,-I07 FIELD EDUCATION UNIT II

Supervised ministry in a specialized ministry setting selected from a pool of approved sites. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Written appraisal form required each semester, as well as attendance at three student/supervisor events during the year. Required of middler students who do not take GMI04,-I05, GMI08, GMI09, or GMI21,-122. Two credits at the conclusion of the spring term.

Full year, 1997–98 Staff
Full year, 1998–99

GMI08 FIELD EDUCATION UNIT II

Nine month internship in approved local church setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GMI04,-I05, GMI06,-I07, GMI09, or GMI21,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1997–98 Staff
Full year, 1998–99

GMI09 FIELD EDUCATION UNIT II

Nine month internship in approved specialized ministry setting. Students will engage in a broad spectrum of ministry with considerable time to explore areas of particular interest. Taken during the academic year immediately preceding the student's final two semesters. Required of students who do not take GMI04,-I05, GMI06,-I07, GMI08, or GMI21,-122. Requirements include attendance at a mid-year conference at PTS, written appraisal form each semester, and an action/reflection paper at the conclusion of the internship. May not be taken concurrently with any other course in the curriculum. Two credits at the conclusion of the internship.

Full year, 1997–98 Staff
Full year, 1998–99

GMIII MA FIELD EDUCATION UNIT I

Supervised educational ministry in a local church, selected from a pool of approved sites. Full-time work for a period of ten to twelve weeks. Opportunities for reflection and

evaluation. Written requirements: action/reflection paper and completed appraisal form. This course is normally completed during the summer after the junior year. Two credits.
Summer, 1997 Staff
Summer, 1998

GMI13,-114 MA FIELD EDUCATION UNIT II
Supervised ministry in an area appropriate to the student's particular purposes and involving the student in planning, supervision, and leader development. Twelve hours (including a minimum of eight hours on site) of preparation and work each week, for a total of thirty weeks over two semesters. Requirements include a written appraisal form each semester, and attendance at three student/supervisor events during the year. Normally taken during the senior year. Two credits at the conclusion of the spring term.
Full year, 1997–98 Staff
Full year, 1998–99

GMI15,-116 TEACHING MINISTRY UNIT II
Designed to assist students, through an emphasis on excellence in teaching, to bridge the gap between academy and parish. Participating in the general life of a selected congregation, students under supervision will design, implement, and teach with others in an adult education program; work closely with a Faculty mentor; pursue an approved course in teaching methods; and as feasible give lectures at a local college. Use of available media services as an aid to supervised practice teaching. Open to four students whose vocational goals lay particular emphasis on teaching. Selection based upon application and interview. Prerequisite: completion of Field Education Unit I (local church). Two credits at the conclusion of the spring term.
Full year, 1997–98 Staff
Full year, 1998–99

GMI17 ELECTIVE INTERNSHIP - CHURCH
For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved local church setting. May not be taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.
Full year, 1997–98 Staff
Full year, 1998–99

GMI18 ELECTIVE INTERNSHIP - SPECIALIZED MINISTRY SETTING
For those students who have completed their field education requirements, but wish to pursue a nine-twelve month internship in an approved specialized ministry setting. May not be taken concurrently with any other course work. Requirements include: prior approval of the Director of Field Education, two papers (one focussing on a critical incident during the internship, and the other highlighting significant learning and

theological reflection) and brief appraisals of their work together by the student and the supervisor (due at the end of each semester). Two credits at conclusion of internship.
Full year, 1997–98 Staff
Full year, 1998–99

GM119 URBAN MINISTRY UNIT I
During the summer, five to seven students will work in selected inner city churches and specialized ministry agencies in Trenton or Elizabeth, regularly meet as a group, attend weekly seminars with urban ministers, and participate in a one-day training session in April. Selection based on application and interviews. Two credits.
Summer, 1997 Staff

GM121,-122 FIELD EDUCATION: PART-TIME CLINICAL PASTORAL EDUCATION
Supervised clinical pastoral education in various hospitals and other health and welfare institutions on a part-time basis (16 hours per week) during the academic year. Supervision is under the guidance of chaplains approved by the Association for Clinical Pastoral Education. Requirements include a written appraisal mid-term and at the end of the spring semester and enrollment in a one semester course in pastoral care during the year. Two credits and one ACPE unit awarded only at the end of the second semester.
Both Semesters, 1997–98 Chaplain Supervisors

GM123 FIELD EDUCATION: CLINICAL PASTORAL EDUCATION
Supervised clinical pastoral education full time in various types of hospitals and other health and welfare institutions, under the guidance of chaplain-supervisors approved by the Association for Clinical Pastoral Education. Requirements include a written final appraisal and enrollment in a course in pastoral care during the prior academic year or the semester following. Two credits and one ACPE unit.
Summer, 1997 Staff and Supervisors

DENOMINATIONAL POLITY AND DOCTRINE

GM201 PRESBYTERIAN CHURCH POLITY
An introduction to the theology and practice of Presbyterian polity. Lectures, class discussions, and small group work will focus on and amplify the contents of the *Book of Order*, for the purpose of helping students to apply the principles of Presbyterian polity with pastoral sensitivity. Required of all Presbyterian M.Div. and M.A. candidates. Two credits.
Second Semester, 1997–98 Mr. Chapman
Second Semester, 1998–99

GM208 LUTHERAN CHURCH POLITY
One credit each semester.
Full Year, 1998–99 Mr. Smith

GM209 UNITED METHODIST STUDIES I: HISTORY
One of three required courses for every United Methodist student pursuing ordination

or diaconal ministry. Attention will be given to the origins, organizational development, events, persons, issues, and movements that have shaped United Methodism. Students will become familiar with the various interpretations of the tradition and the available resources. Two credits.

First Semester, 1997–98 Mr. Williams

GM210 UNITED METHODIST STUDIES II: DOCTRINE

One of three required courses for every United Methodist student pursuing ordination or diaconal ministry. Attention will be given to doctrinal origins in John Wesley and those sources upon which he drew, theologians and theological movements in the Wesleyan tradition, and the doctrinal standards in the *Discipline* along with other contemporary statements of doctrine. Two credits.

Second Semester, 1997–98 Mr. Williams

PREPARATION FOR GRADUATE TEACHING

Several opportunities are available for doctoral students to prepare for teaching in institutions of higher education.

GRADUATE TEACHING WORKSHOP

Designed for students who will be leading preceptorials, the workshop focuses on helping them gain knowledge and experience in leading a discussion. Topics include the role of preceptorial discussion in relation to course lectures, different types of discussion methods, a typology of questions, and process skills useful in keeping a discussion going. One session will focus on gender and cultural issues relevant to discussion and will include examination of the Seminary's sexual harassment and romantic relations policies. The workshop is required of all teaching fellows and consists of three sessions prior to the beginning of classes. Ordinarily, it is taken prior to the second year of class work and will be entered on the student's transcript.

The following non-credit colloquium is available to Ph.D. candidates in all departments.

GM820,-821 GRADUATE TEACHING COLLOQUIUM

Designed to introduce Ph.D. students to the theory and practice of teaching in institutions of higher education, with emphasis on the mastery of a variety of teaching approaches. The colloquium meets monthly during the evening and focuses on topics like the following: the art of lecturing, cultural and gender-based learning styles, designing a course syllabus, the role of the teacher in higher education, the empowerment of the learner, non-traditional teaching approaches, and grading/evaluation. The colloquium may be taken during or after course work. Participants must have taken the Graduate Teaching Workshop. Students will register for the colloquium with the Registrar. Upon its satisfactory completion, it will be entered on their transcript, and they will receive a letter describing the course for their permanent file.

Full Year, 1998–99 Mr. Osmer

Field Education

Field Education is an integral part of the theological curriculum. Its goals are fulfilled as students serve in local churches and specialized ministries, and reflect on the work they do in the various departments and disciplines of the Seminary. It is the meeting place of life, theology and ministry. The program aims to expand students' vision of the church by exposing them to its mission and ministry in its ecumenical, cross-cultural, and racial/ethnic dimensions.

GOALS AND OBJECTIVES

Objectives for the Student

1. Acquire skills in diverse forms of ministry
2. Deepen spiritual awareness
3. Confirm and clarify the sense of God's call
4. Develop theological knowledge and insight within a professional context
5. Participate in various forms of ministry

Objectives for the Seminary

1. Offer opportunities for spiritual growth and maturity
2. Recruit church field education sites and train supervisors
3. Develop innovative placements, especially cross-cultural and urban as well as specialized ministry
4. Train skilled, knowledgeable and professionally competent ministers and educators
5. Facilitate understanding, interaction, and cooperation between the seminary, congregations, and community agencies

PROGRAM

Some students enter with a clear and specific sense of their vocation, while others are searching for clarity about the form of their ministry. Furthermore, students may change vocational objectives during their seminary years. Field

education experiences are offered, which will take into account the various needs of students while at the same time providing an integrated and consistent program.

The field education program consists of supervised ministry placements in local churches and specialized ministry agencies, as well as placements with a particular vocational focus, such as teaching or urban ministry. Students are especially encouraged to take courses which provide the skills and knowledge needed in their field education placements.

There are eight credits of required field education distributed as follows: two credits each semester for the foundational course GM100-101; two credits for the summer placement normally taken between the junior and middler year; two credits for the middle academic year placement. A year long internship for two credits may be used by M.Div. or M.A. students in place of one of these requirements, and is usually done after the completion of two years of theological education. Year long placements include student pastorates, assistantships, chaplaincies, and other types of ministry and may also be pursued as a third elective internship.

M.Div. and M.A. students are required to register for field education courses during each semester of participation, according to procedures that govern the selection of academic courses. A grade of P(pass) or F(fail) is recorded at the end of the course. Course GM100-101, One Ministry, Many Forms, is prerequisite for all placements. One placement is full time in the summer (10–12 weeks) and the other takes place during the academic year (10–12 hours per week). One must be in a local church and one related to the student's future vocation, which can be done in either a local church or specialized ministry setting. Whenever possible the local church responsibilities should include areas most germane to a student's future ministry. Ordinarily each unit should be done in a different setting and not in the student's home church.

PLACEMENT OPPORTUNITIES

The Seminary attempts to locate suitable sites for its students, and is constantly updating its placement pool by the reviewing of new sites and training of new supervisors. All field education placements are done in approved sites under the direction of certified supervisors.

Placements are available in over 350 sites with a pool of 275 churches of twenty-eight different denominations, located in rural, suburban, and inner city settings. In addition, there are placements in seventy-five specialized ministries including prisons, health institutions, community service agencies, campus and

teaching ministries, and ministry with persons with special needs. Clinical pastoral education opportunities are also available for field education credit. Placements are located in New York City, Philadelphia, Newark, Elizabeth, Trenton, Princeton and environs, in rural and suburban areas within commuting distance from the Seminary during the academic year, and in more than thirty different states around the country in the summer.

The Field Education office also provides opportunities for cross cultural, racial/ethnic, and international placements in areas of Africa, Asia, Europe, the Caribbean, Latin and South America. There are several special opportunities for placements focused on ecumenical work, teaching, and on urban ministry in summer programs in Trenton and Elizabeth.

All students are required to have an initial interview with their field education adviser before starting their placement process, and all programs for M.Div. students must be planned with the approval of the Director of Field Education; and for M.A. students with the approval of the Assistant Director of the School of Christian Education.

STUDENT ADVISEMENT SYSTEM

Upon entering the Seminary, each M.Div. and M.A. student is assigned a field education adviser based on his/her denomination. Students are required to have two meetings per year with their adviser: the first one in October to discuss their call and general objectives in field education; the second one in January to focus on the type of field education placements they would like to pursue. Whenever possible, students are placed in settings of their own denomination. All field education work is done under the direction of certified supervisors.

EVENTS

The Office of Field Education plans and sponsors about sixteen major events for students and the community as a whole during the year, including special programs, training opportunities, and worship services. The leadership comes from the Seminary, community, and church. Two events of note are a special worship and commissioning service for students and supervisors in September; and an end-of-the-year banquet planned to honor all Field Education students, supervisors, and lay representatives who have been involved in the field education program during the current year.

Course descriptions for the foundational course GM100-101 and the supervised ministry placements are found on pages 144–147.

GINA HILTON

Opportunities for Specialized Study

SPECIAL COURSES

In cases of demonstrated need, a qualified student may make application through an instructor to enroll for a special course in a subject falling within that instructor's field of specialization. Such a course may be given, under the provisions outlined in the following paragraphs and with the approval of the Curriculum Committee, provided that coverage of the same material cannot reasonably be arranged as part of a regular course during the remainder of the student's period of residence. Special courses may not normally be used to fulfill departmental distribution requirements. Courses so arranged must be reported to the Office of the Registrar in accordance with the regulations governing the selection of catalogued electives. Special courses made available by the Seminary are of two types:

1. *Tutorials*—classes normally arranged to meet the needs of one student, but on occasion more than one, and involving extensive reading of relevant literature, periodic conferences with the instructor, and a concluding examination or project.

2. *Research Courses*—classes arranged on an individual basis to meet the needs of qualified students, and involving independent research on a defined topic and the preparation of a substantial paper.

In the interest of equity, a candidate for the M.Div. or the M.A. degree ordinarily may not carry more than one special course during any given semester. An M.Div. candidate is limited to four such courses during his or her total program; a candidate for the M.A. degree, three special courses. Persons who are not in candidacy for a Seminary degree may not enroll for such courses. Interinstitutional regulations do not permit members of other faculties to offer special courses to Seminary students.

Special courses are offered over and above an instructor's normal academic load. Members of the faculty ordinarily may not give more than two such

courses during any semester without the approval of the Dean of Academic Affairs. Special courses during the summer months are discouraged. Where a tutorial is offered to more than two students, approval of the department and the Curriculum Committee is required.

Senior theses are not considered to be research courses and continue to be encouraged in appropriate cases.

PROGRAM FOR AFRO-AMERICAN STUDIES IN MINISTRY

The joint program between Princeton University's Afro-American Studies Program and Princeton Theological Seminary provides the opportunity for students (not more than twelve per annum) to take up to two courses toward their Seminary degree requirements in the University program. Courses in the Afro-American Studies Program at the University which may be taken for Seminary credit shall be designated by the Seminary's liaison officer for this program.

WOMEN'S STUDIES

The emphasis in Women's Studies is designed for Th.M. candidates and as a specialization area for M.Div. candidates. This provides students with the opportunity to work interdepartmentally on concerns of women in relation to ministry.

Working with an adviser, students select from a variety of offerings those courses which will satisfy their interests and goals, complement their other educational endeavors, and in the case of Th.M. candidates fulfill the requirements of their program. Courses having a particular and focused emphasis on women's issues and concerns will be identified each year. Students may also elect other courses in which it is possible to focus on women's issues. In addition, courses in Princeton University's Women's Studies program may be taken under the Seminary's Inter-Institutional Arrangements (p. 69).

Advisers designated each year will be prepared to discuss with students the development of their programs.

Fall Semester 1997 Offerings

CH216	EARLY CHRISTIANITY IN ALEXANDRIA AND EGYPT Ms. McVey
CH450	WOMEN AND RELIGION IN MODERN EUROPE Mr. Deming
CS385/NT385	THE NEW TESTAMENT AND SOCIOLOGY Messrs. Fenn and Charlesworth

Carol Lakey Hess

OT268	NARRATIVE LITERATURE OF THE OLD TESTAMENT Ms. Trible
PR260	WOMEN'S WAYS OF PREACHING Ms. Tisdale
TH383	READINGS IN WOMEN THEOLOGIANS Ms. Charry

Spring Semester 1998 Offerings

CH226	WOMEN LEADERS OF THE MEDIEVAL CHURCH Mr. Rorem
CH440	AMERICAN CHRISTIANITY IN THE TWENTIETH CENTURY Mr. Moorhead
ED355	SEX AND TEENAGERS: TEACHING FROM A CHRISTIAN PERSPECTIVE Ms. Dean
ET312/OT312	THE ETHICS OF THE TEN COMMANDMENTS Mr. Duff and Mr. Miller
ET465/TH465	FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor
PR270	PREACHING IN AN URBAN CONTEXT Mr. LaRue
TH470	TRAUMA AND RELIGIOUS IDENTITY Ms. Charry

WORSHIP STUDIES

The emphasis in worship studies is designed primarily for Th.M. candidates and as a specialization for M.Div. candidates. This interdisciplinary perspective provides students with an opportunity to approach the worship of God from a variety of different angles: biblical and theological, historical and personal, ethical and devotional, as well as through the central acts of the community gathered for prayer and preaching, sacraments and fellowship.

Working with an adviser, students select from a variety of offerings those courses which will meet their purposes and interests, complement their other educational objectives, and in the case of Th.M. candidates, fulfill the requirements of their programs. Courses which give particular or concentrated attention to worship in its many forms will be identified each year. Students may also elect other courses in which it is possible to focus on issues of worship. In addition, courses at Westminster Choir College, particularly in the department of church music, may be taken under the Seminary's Inter-Institutional Arrangements (p. 69)

Fall Semester 1997 Offerings

CH216	CHRISTIANITY IN ALEXANDRIA AND EGYPT Ms. McVey
CH330	LITURGICAL YEAR: HISTORY AND DEVELOPMENT Ms. McKee
CM320	WORSHIP IN THE REFORMED TRADITION Mr. Kay
CM804	MUSICAL RESOURCES FOR THE CONGREGATION Mr. Tel
HR270	WORLD RELIGIONS THROUGH WORLD LITERATURE Mr. Ryerson
NT370	NEW TESTAMENT THEOLOGY Mr. Adam
PR260	WOMEN'S WAYS OF PREACHING Ms. Tisdale
PR272	PREACHING IN THE AFRICAN AMERICAN TRADITION Mr. LaRue
PR357/SC357	NARRATIVE PREACHING Mr. Jacks
SC390	WORD AND ACT IN CHRISTIAN WORSHIP I Mr. Bartow

Spring Semester 1998 Offerings

CH228	INTRODUCTION TO THE CHRISTIAN MYSTICAL TRADITION Mr. Rorem
CS201	RELIGION AND SOCIETY Mr. Fenn

PH327	SPIRITUAL THEOLOGY Mr. Allen
CM822	CONGREGATIONAL SONG Mr. Tel
PR270	PREACHING IN AN URBAN CONTEXT Mr. LaRue
SC340	DRAMA AS PRACTICAL THEOLOGY Messrs. Bartow and Lanchester
SC391	WORD AND ACT IN CHRISTIAN WORSHIP II Mr. Bartow
SC682	COMMUNICATION IN PREACHING AND WORSHIP Mr. Bartow

PROGRAM IN RELIGION, SELF, AND SOCIETY

The program in Religion, Self, and Society is designed primarily for Th.M. candidates, but its course offerings are also available to M.Div. students, particularly those who are enrolled in the M.S.W. program. Working with an adviser (Professor Fenn or Professor Capps), students select courses that will enable them to pursue in depth a topic involving the social-psychological study of religion. All students are expected to enroll in an inter-disciplinary course or seminar offered each spring term (i.e., one that is cross-listed in Church and Society and Pastoral Theology).

Religion and Society Program

PROFESSORS: R.K. Fenn, J.S. Mbiti, P.J. Paris, C.A. Ryerson III, M.L. Stackhouse
ASSOCIATE PROFESSORS: N.J. Duff, M.L. Taylor

The Religion and Society program focusses primarily on the social aspects of religious experience and the church's ministry and mission. The program assumes that the practice of ministry affects and is shaped by its social context. Thus social issues arise from the concerns of various groups and organizations, including the churches; yet the church seeks to address such issues from a perspective that transcends the interest and viewpoint of any particular constituency, including its own. Further, the churches' theology borrows heavily from the cultures in which the churches have developed; yet the church seeks to transcend and to shape these same cultures. How can the churches witness to a truth that has shaped the churches and the world in ways that Christians have not always foreseen, desired, or intended? The Religion and Society program addresses these fundamental questions at the level of the parish ministry, the local community, the larger society, and the nation-state.

The faculty associated with the program represent a variety of approaches in theology, ethics, and the social sciences, and seek to relate Christian prophecy and social ethics to the common task of understanding, and explaining social interaction. The program focusses on the experience of the churches in a variety of contexts both Western and non-Western, highly industrialized and predominantly agrarian, both urban and rural. The program is committed to combining theory with practice; therefore students are encouraged to develop positions on social policy that combine theology and ethics with the sociological analysis of specific institutions, social trends, and particular situations.

Candidates for the M.Div., Th.M., and Ph.D. degrees may focus in this area under the supervision of the Committee on Church and Society. Courses appropriate to the concerns of Religion and Society, as listed below, are offered by several of the academic divisions of the Seminary. Field education also may contribute to such studies on the M.Div. level.

CHUCK ROBISON

Peter J. Paris

Fall Semester 1997 Offerings

CS221	SECULARIZATION: AN INTRODUCTION TO THE DEBATE Mr. Fenn
CS364/PC464	RELIGION, SELF, AND SOCIETY Messrs. Fenn and Capps
EC427	THE ENCOUNTER BETWEEN BIBLICAL FAITH AND AFRICAN RELIGION Mr. Mbiti
EC429	THE PRACTICE AND THEOLOGY OF HEALING IN AFRICAN INDEPENDENT CHURCHES Mr. Mbiti
ET250	CHRISTIAN SOCIAL ETHICS Mr. Stackhouse
ET355	ETHICS AND THE PROFESSIONS Mr. Stackhouse
ET460	THEOLOGY AND ETHICS OF DIETRICH BONHOEFFER Ms. Duff
HR270	WORLD RELIGIONS THROUGH WORLD LITERATURE Mr. Ryerson
HR345	HINDUISM Mr. Ryerson
TH428	THE LIBERATION THEOLOGY OF GUSTAVO GUTIERREZ Mr. Taylor

Spring Semester 1998 Offerings

CS201	RELIGION AND SOCIETY Mr. Fenn
CS453/CM453	CLERGY AND THEIR CONTEXT Mr. Fenn
EC345	THE HISTORY AND THEOLOGY OF ECUMENICAL ASSOCIATION OF THIRD WORLD THEOLOGIANS 1976–1996 Mr. Mbiti
EC428	CONTEXT AND CONTENT OF PRAYER IN AFRICAN RELIGION Mr. Mbiti
ET312/OT312	THE ETHICS OF THE TEN COMMANDMENTS Ms. Duff and Mr. Miller
ET360	CHRISTIAN ETHICS AND ECONOMIC LIFE: CLASSICAL AND CONTEMPORARY VIEWS Mr. Stackhouse
ET465/TH465	FEMINIST AND WOMANIST THEOLOGIES Ms. Duff and Mr. Taylor
ET475	THE THEOLOGY AND ETHICS OF REINHOLD AND H. RICHARD NIEBUHR Mr. Stackhouse
HR220	THE ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS Mr. Ryerson
HR320	FAITHS AND FUNDAMENTALISMS Mr. Ryerson
TH475	CULTURAL ANTHROPOLOGY AND THEOLOGY Mr. Taylor

Program in Mission, Ecumenics, and History of Religions

PROFESSOR: J.S. Mbiti, C.A. Ryerson III

The Mission, Ecumenics, and History of Religions program seeks to widen the horizons of preparation for the ministry with the interdisciplinary inquiry into the challenges and implications of the worldwide witness to the Christian faith. All three segments of the program are integrally interrelated. No one part can be studied in isolation and all demand attention to the cultural and religious, social and political, and geographical contexts of Christian mission.

The program relates to all academic levels as a subsection of the History Department. On the M.Div. level, in addition to the course offerings listed below, field education may include approved internships at home or abroad, with course credit where appropriate. In Ph.D. studies, the program offers eight fields of comprehensive emphases:

- History of Christian Missions, historical and contemporary
- Study of one or more non-Christian religions
- Critical study of the methods and issues of social, cultural, and political inquiry in cross-cultural contexts
- Christian theology, including "Third World" theologies, in mission context
- Christian social ethics as a dimension of the church's worldwide witness
- The ecumenical dimension of Christianity, historical and contemporary
- Theories and themes of the study of the History of Religions and their relation to theology
- Study of the theoretical backgrounds to, and an examination of, the interactions of religion and politics in specific national and geographical contexts.

Ordinarily, from the eight comprehensive fields, a doctoral student will choose five for comprehensive examinations, one of which should be in at least one aspect of Christian Missions, one in ecumenics, and one in a non-Christian religion.

Courses appropriate to a concentration in this area include:

Fall Semester 1997 Offerings

EC427 THE ENCOUNTER BETWEEN BIBLICAL FAITH AND AFRICAN RELIGION Mr. Mbiti

EC429 THE PRACTICE AND THEOLOGY OF HEALING IN AFRICAN INDEPENDENT CHURCHES Mr. Mbiti

HR270 WORLD RELIGIONS THROUGH WORLD LITERATURE Mr. Ryerson

HR345 HINDUISM Mr. Ryerson

Spring Semester 1998 Offerings

EC345 THE HISTORY AND THEOLOGY OF ECUMENICAL ASSOCIATION OF THIRD WORLD THEOLOGIANS 1976–1996 Mr. Mbiti

EC428 CONTEXT AND CONTENT OF PRAYER IN AFRICAN RELIGION Mr. Mbiti

EC435 HISTORY OF CHRISTIANITY IN ASIA Mr. Walls

HR220 THE ENCOUNTER OF CHRISTIAN FAITH WITH OTHER FAITHS Mr. Ryerson

HR320 FAITHS AND FUNDAMENTALISMS Mr. Ryerson

The School of Christian Education

Pursuant to the action of the Presbyterian General Assembly of 1941, which recommended that colleges of Christian education belonging to the Presbyterian Church should become related to seminaries or colleges, negotiations were entered into between the Trustees of Princeton Theological Seminary and the Trustees of Tennent College of Christian Education in Philadelphia. Following these negotiations the Trustees of Tennent College decided to close the latter institution and to make over its assets in trust to Princeton Theological Seminary. The Seminary, on its part, agreed to carry forward the work of Tennent College upon a graduate level, and to perpetuate the name of Tennent upon the campus of Princeton Theological Seminary and in the Seminary's annual catalogue. The School of Christian Education was inaugurated in September 1944.

THE DEGREE OF MASTER OF ARTS IN CHRISTIAN EDUCATION

The two year program for the Master of Arts in Christian education includes basic studies in bible, theology, church history and practical theology. The program emphasizes theory and practice for the educational ministry of the church and it also attends to philosophical, cultural, developmental, and procedural dimensions of education. The M.A. is designed to prepare students for administering Christian religious education in parish and institutional settings; it also provides training for teaching the Christian religion in church or secular schools.

All inquiries relating to the School of Christian Education should be directed to:

Office of Vocations and Admissions
Princeton Theological Seminary
P.O. Box 821
Princeton, New Jersey 08542-0803

THE CHARLES G. REIGNER EDUCATION READING ROOM

The Charles G. Reigner Education Reading Room is located in Tennent Hall. Many of its general reference volumes were gifts to the School of Christian Education from the library of Tennent College of Christian Education. Charles G. Reigner, a Baltimore publisher, was for many years its benefactor. The Reading Room provides additional study space near the education classrooms and the married student apartments on the Tennent campus, and makes available to students and surrounding churches a wide range of literature on Christian education and resources in audio-visual aids. Consult page 165 for additional information concerning the resources of this facility.

Tennent Hall — Acquired in 1943

Resources and Services

LIBRARY RESOURCES

The Seminary Libraries

LIBRARIAN: Stephen D. Crocco
ASSOCIATE LIBRARIAN: James S. Irvine
TECHNICAL SERVICES: James S. Irvine, Daniel K. McKeon, Paul R. Powell, Donna R. Schleifer
COLLECTION DEVELOPMENT: Donald M. Vorp
SERIALS: Julie E. Dawson
REFERENCE: Katherine A. Skrebutenas
INFORMATION RESEARCH: Richard E. Whitaker
ARCHIVES AND SPECIAL COLLECTIONS: William O. Harris
REIGNER READING ROOM: Sarita Ravinder

The main library complex consists of two connected buildings that function as a single entity.The earlier structure, opened in 1957 and named in honor of the renowned missionary statesman Robert E. Speer, has space for 400,000 volumes and 200 readers. In addition to the Circulation and Reference departments, it houses the main reading room and several smaller study rooms and carrels, offices for acquisitions, cataloging, and serials, two medium sized classrooms, and meeting space for committees and outside groups.The newer building, dedicated in 1994 and named in honor of a distinguished trustee, Henry Luce III, will accommodate an additional 350,000 volumes and 250 readers. Along with the Special Collections and Information Research departments, it contains extensive facilities for Ph.D. candidates at various program stages, a large exhibit area, thirty-eight lockable carrels for which students may apply to the Reference Department, several rooms for seminars and for group or individual study, space for special projects that draw upon the resources of the library, and a general meeting room.

The Christian education reading room, named for publisher Charles G. Reigner, is located on the Tennent campus. Under the supervision of the professional library staff, this facility has space for over 10,000 volumes and for

an extensive collection of curriculum materials, filmstrips, tapes, records, pictures, and other resources for the church educator. It can accommodate approximately thirty readers and twice that number in occasional workshops.

The two facilities offer substantial resources for theological study and research at all levels. They now contain over 475,000 bound volumes, pamphlets, and microfilms, including valuable portions of the libraries of Dr. Ashbel Green, Professor John Breckenridge, Dr. William Buell Sprague, Mr. Samuel Agnew, Professor J. Addison Alexander, Dr. John M. Krebs, Dr. Alexander Balloch Grosart, Professor William Henry Green, Professor Samuel Miller, Professor Benjamin Breckinridge Warfield, and Dr. Louis F. Benson. It currently receives about 2,100 journals, annual reports of church bodies and learned societies, bulletins, transactions, and periodically issued indices, abstracts, and bibliographies.

While popular works are not neglected, a major objective is to acquire comprehensively the basic works of western and, in translation, eastern religious traditions. Primary sources are represented both by original, early editions or reprints and by modern critical editions. The strength of the libraries is maintained by the acquisition, on a standing-order basis, of all major sets, new critical editions, and scholarly monograph series currently published in the main fields of theological study.

Several special collections should be mentioned. The Louis F. Benson Collection of Hymnology, numbering over 10,000 volumes, provides superior resources for the study of all fields of American and foreign hymnology. The Grosart Library of Puritan and Nonconformist Theology, acquired in 1885 and added to regularly, now contains over 5,000 volumes. The Sprague Collection is an unusually large collection of early American theological pamphlets. Over

2,000 volumes and 3,000 pamphlets dealing with the controversy regarding the proper form of baptism are in the Agnew Baptist Collection. The Alumni Alcove, supported substantially by the donations of authors, preserves their published works as a testimony to the influential position of Seminary graduates and faculty in theological and general literature.

SUPPORT

The libraries are supported by an annual appropriation and by income from restricted endowment funds provided by Messrs. R.L. and A. Stuart, Mr. John C. Green, the Reverend Samuel M. Hamill, Mrs. R.L. Kennedy, Mary Cheves Dulles, Professor Theodore W. Hunt, Dr. Louis F. Benson, Mr. and Mrs. Carl Egner, Miss Mabel Gillespie, Mrs. Helen M.T. Locke, Mrs. John F.B. Carruthers, Mr. William L. Ulyat, Mrs. Elizabeth Parke Ballantine, Dr. Katherine Finney and Mr. and Mrs. Thomas W. Finney, Mr. John P. Orendorff, Mr. John G. Buchanan, Miss Margaret I. Vaughan, Mrs. Alice M. Newberry, Mrs. Charlotte W. Newcombe, as well as other alumni/ae and friends.

ADDITIONAL FACILITIES IN SPEER AND LUCE LIBRARIES

Photocopies of library material in the public domain and, within the provisions of the principle of fair use, of copyrighted material may be made on touchkey-operated copier machines. The staff also can make limited arrangements for microfilms of library books and photographs of plates.

Borrowing privileges are accorded to any resident of the local borrowing area who presents a currently valid personal Princeton Theological Seminary Identification Card. The local borrowing area includes most of New Jersey, together with portions of metropolitan New York and Philadelphia. Persons holding a Seminary identification card may borrow without charge. For others, a modest annual fee is imposed, which in some instances may be prorated.

Online access to the catalog is provided through the NOTIS information

system. Public terminals are located in the lobby and several other places throughout the building. In addition, the library catalog is available on the Internet.

CD-ROM implementations of various research tools are available on the campus network, which also provides electronic mail capabilities and a gateway to resources in other institutions.

In accordance with the terms of an agreement between the Seminary and the University, students of the Seminary are granted free use of the University library, subject to its rules.

MEDIA RESOURCES CENTER

Support Services

The Media Resources Center is located on the ground and lower levels of Templeton Hall. Radio and television production facilities, graphic and photographic arts, audiovisual support services, instructional media consultation, and curriculum development programs are offered to members of the Seminary faculty, administration, and Seminary community.

Resource Collection

A resource collection of approximately 8,000 audio and video titles provides access to lectures, sermons, and other significant theological events, many preserved in their original form. Private review facilities and catalogs of the collection are available. Copies may be requested at minimal cost. Descriptive listings from major media distributors and resource publishers are also available.

Learning Opportunities

Instructional opportunities for the exploration of the use of media resources in ministry have been provided as part of the media program for over thirty years. Through the Student Media Project program, students electing to prepare media based class assignments and course materials with the approval of their instructors are provided access to media facilities, equipment, and instruction. Interested students should contact the Media Production Coordinator for more information about the program and application procedures. A campus cable network, broadcasting on Channel 12, provides students an opportunity to gain hands-on experience in the production of religious mass media. Paid student media staff positions are offered for those interested in an indepth exposure to the media disciplines.

COMPUTER RESOURCE CENTERS

STUART HALL (B15)—The Siebens Computer Resource Center is located in Stuart Hall, room B15. This CRC provides IBM and MACINTOSH personal computers and laser printers for use by members of the Seminary community. WordPerfect and Microsoft Word are available on MAC, DOS, and WINDOWS. E-mail and full Internet access are available at this site. A CRC coordinator is located at the Stuart Hall Help Desk, and is available to assist in problem solving and training. Assistance in conversions (MAC to PC; PC to MAC) is also available.

CHARLOTTE NEWCOMBE CENTER—IBM and MAC computers are available for use in the CN Center at the Charlotte Rachel Wilson Apartments. Dot matrix printers are also available. Currently this site uses stand-alone computers, but will be connected to the PTS network during the 1997/1998 year. Internet access and E-mail are not currently available.

SPEER LIBRARY (RM. 219) AND LUCE LIBRARY CENTERS—IBM and MAC computers and laser printers are available at these two centers. Word processing packages available are WordPerfect, Microsoft Word, and Nota Bene. Full Internet services and e-mail access are available at these sites.

DIALUP TO PTS: Communication software for dial-up is available for MAC and PC. This software can be purchased at the Theological Book Agency. Complete information about this resource is available from the Computer Resource Center Coordinator located in B15 Stuart Hall.

CENTER FOR CHILDREN

The Center for Children is licensed by the State of New Jersey and offers full-time or part-time (morning or afternoon sessions) day care, September through mid-June, for children ages 6 months through pre-kindergarten. Day care is available to children of all students, faculty, administrators, and staff and to children of visitors to the Center of Continuing Education. The Center for Children's primary goal is to provide loving and quality care for each child as a unique and valuable member of the community. Social, physical, emotional, intellectual, and spiritual growth are provided for. Learning experiences appropriate for the developmental age of each child are provided daily in a loving, safe, and stimulating environment.

THEOLOGICAL BOOK AGENCY

The Theological Book Agency is located on the ground floor of Mackay Campus Center. In addition to providing the textbooks for all Seminary courses, the store maintains a wide selection of about 12,000 titles representing all fields of theological scholarship, as well as selected other fields related to ministry. The educational policies of the bookstore are under the supervision of the Library Committee.

All books are sold at 10% off the list price, with more expensive volumes sometimes receiving higher discounts. The store offers a variety of services including special ordering and mailing of books.Regularly enrolled students may use their in-store account to charge book purchases.Student account balances are included on the regular monthly Seminary bill and are to be paid to the business office. Visa, MasterCard, and personal checks are also accepted for payment.

T.B.A. hours are posted outside the store and hours of operation are increased during the first three weeks of each semester to accommodate the high demand for books.

DIRECTOR OF ALUMNI/AE RELATIONS AND PLACEMENT

The Director of Alumni/ae Relations is responsible for coordinating the Seminary's services to its alumni/ae. The office maintains a computerized data bank on all former students. The office also keeps biographical files on all former students. Files on students enrolled from 1812 to 1930 are maintained by the Seminary archivist in Speer Library.

All persons who have matriculated at the Seminary, both those who received degrees and those who did not complete a full program, are considered alumni/ae. As members of the Alumni/ae Association, they receive the quarterly *inSpire*, the *Princeton Seminary Bulletin*, and the annual calendar of events scheduled by the Center of Continuing Education.

Alumni/ae Association

The association holds its annual meeting at the same time of the annual Alumni/ae Reunion gathering and is governed by an executive council composed of elected representatives and at-large members appointed by the council. The association meets in diaspora through chapters in various cities. These chapters provide a network for alumni/ae meetings and assist the Seminary in the recruitment and interviewing of applicants, and the placement of graduating seniors. The chapter gatherings provide a setting for Seminary faculty and administration to meet with alumni/ae.

The officers of the association serve a two-year term.

Placement

The Director of Placement seeks to interview seniors in their final year to review with them vocational plans and guide their preparation of dossiers and resumes. The office assists all who need help in placement in the variety of ministries available to graduates. It provides seminars and workshops designed to give practical information and skill training related to interviewing, compensation negotiation and other placement matters. The office serves as a clearing house for any church, denomination, or institution desiring to call or employ a graduate of the Seminary, although teaching positions normally are handled by the Office of Ph.D. Studies. In addition to circulating dossiers and resumes for graduating seniors, the office maintains a current listing of Presbyterian churches (as well as those of other denominations) where there are staff vacancies, and other aids to the placement process.

COMMUNICATIONS/PUBLICATIONS

The Office of Communications/Publications interprets the life and work of the Seminary to its graduates, to the church, and to the general public, so as to nurture concern for and understanding and support of the purposes of the institution. The public is kept informed of the many services of the Seminary community which are available to them and major events in the Princeton community are highlighted for the campus community.

The Office of Communications/Publications produces *inSpire*, a quarterly

magazine for alumni/ae and friends of the Seminary. In addition, the office works with other departments to produce brochures and print advertising for recruitment, development, and the interpretation of specific programs. The director works to create an image of Princeton Seminary in its printed publications which is consistent and of high quality, and to keep various Seminary constituencies informed of the variety and richness of life on campus and in the ministry of the Seminary's graduates.

The office also maintains a speakers' bureau to provide students and faculty as guest speakers and preachers to churches and academic institutions. All communication with the news media about the Seminary is coordinated through the office.

Tuition, Fees, and Payments

TUITION AND FEES FOR 1997–1998[1]

Application Fee		$ 35.00
Tuition[2]		
a. Candidates for the M.Div. and M.A. Degrees		
Annual full time tuition (based on fiscal year: July 1, 1997 – June 30, 1998)		7,000.00
This fee covers up to 34 credits which may be taken according to any one of the following applicable patterns:		
1. Summer (Language or CPE)	6 credits	1740.00
Autumn Semester	12–16 credits	2630.00
Spring Semester	12–16 credits	2630.00
2. Summer (Field Education)	2 credits	580.00
Autumn Semester	12–16 credits	3210.00
Spring Semester	12–16 credits	3210.00
3. Summer Courses	3–6 credits	870.00–1740.00
Autumn Semester	12–17 credits	3065.00–2630.00
Spring Semester	12–17 credits	3065.00–2630.00
4. Autumn	12–16 credits	3500.00
Spring	12–16 credits	3500.00

A candidate for the M.Div. or M.A. degree must be enrolled for a minimum of 12 credits per semester to be considered full time (interns are considered full time for the duration of the internship); however, a student taking no more than 12 credits per semester will

[1] All Seminary charges and fees are payable in U.S. funds.

[2] Full-time students include: M.Div., M.A., and Th.M. candidates, and resident special students, who are registered for a minimum of 12 credits; and Ph.D. candidates in residence and certain others engaged full time in dissertation preparation. Princeton Seminary degree candidates enrolled less than full time (*part time*) are charged by the credit at $290 per credit.

not complete the program in the expected six full-time semesters (or four full-time semesters in the case of an M.A. candidate). M.Div. and M.A. students enrolled for more than 34 credits in the annual tuition period will be charged the part-time rate of *$290* for each credit over 34.

b. Candidates for the Th.M. Degree
Annual tuition for the program completed in one academic year (autumn and spring semesters) 7,000.00

A candidate for the Th.M. degree must be enrolled for 12 credits per semester to be considered full time. Th.M. students enrolled for more than 24 credits in an academic year will be charged the part-time rate of *$290* for each credit over 24.

c. Candidates for the Ph.D. Degree
1. Annual tuition for a minimum of two years of resident study 7,000.00
2. Annual continuation fee 500.00
(Assessed after the completion of residence until all requirements for the degree have been completed; in addition to the part-time rate for courses taken for academic credit.)

d. Candidates for the D.Min. Degree[3]
Tuition for basic program, exclusive of special workshop fees 6,800.00

e. Students taking courses for academic credit on a part-time basis, who are not candidates for a Seminary degree[4]
Per credit 300.00

f. Annual tuition for Interns[5] 580.00

[3] D.Min. tuition is payable in four installments: $600 upon acceptance of admission; $2,100 to be paid prior to each of the first two workshop, with the balance to be paid before the third workshop. Failure to pay an installment at the appropriate time will result in the candidate not being able to attend a the workshop as scheduled. Any exception to this rule may only be with the written approval of the Vice-President for Financial Affairs.

[4] Regularly enrolled students in Princeton University, Westminster Choir College, New Brunswick Theological Seminary, and the Rutgers University School of Social Work, when properly certified to the Registrar, are admitted to classes without charge. Princeton Theological Seminary degree candidates are billed at the part-time rate of $290 per credit.

[5] Interns are billed for one credit and for the basic fee each semester. Interns are certified as full-time students while on internship.

g. Auditors (persons who, although neither students nor guests of the Seminary but with the necessary authorization, are attending classes, during either the fall or spring semester, on a non-credit basis), per credit	100.00
Late Registration Fee[6]	75.00
Annual Current Fees	
a. Comprehensive fee (charged to all full-time[7] students; covers student publications, technological services, student organizations, McCosh Infirmary, and counseling services)	500.00
b. Basic fee (charged to all part-time[8] students, and interns; covers student publications, technological services, and organizations, but does not cover infirmary services, counseling, or health insurance)	150.00
c. Annual student health insurance premium	730.00[9]
Graduation Fee	
a. Candidates for Ph.D. and D.Min. degrees	65.00
b. Candidates for all other degrees and certificates	15.00
Transcripts and Ph.D. Dossiers	
a. Transcripts, each	2.00
b. Dossiers, each	3.00
I.D. Card Replacement Fee	10.00[10]
Student Mail Box Key Replacement Fee	5.00

[6] Charged to anyone who is registering or reregistering after 4:30 p.m. on the last business day preceding the first day of classes of a given semester. No new registration or reregistration will be accepted after 4:30 p.m. on the fifth day of classes of a semester.

[7] See note 2. [8] See note 2.

[9] Charge subject to adjustment in the event medical premium is revised. Students may purchase coverage for dependents at additional charge.

[10] This fee is raised by increments of $5.00 each time a card must be replaced.

An orientation fee of $35.00 is charged to all new and transfer degree candidates and special students, who matriculate in the autumn semester. The orientation fee for students matriculating in the spring semester is $10.00.

ROOM AND BOARD DURING REGULAR YEAR

Housing Deposits/Security Deposits

A $100 deposit will be assessed of all incoming and returning students, in order to reserve Seminary housing. This deposit will be credited to the student's account for the semester forthcoming. In addition to the housing deposit, each dormitory resident shall be assessed a security/damage deposit of $100, and each apartment resident shall be assessed a security/damage deposit equal to one month's rent. The security deposit shall be returned at the time the housing lease is terminated, after satisfactory inspection of the premises.

Dormitories (Single Students)

Room and board (20 meal plan) $4,790.00
Room and board (15 meal plan) $4,790.00

Students living in the dormitories are required to be on one of the room and board plans stated above, no exceptions.

Rooms in the Seminary dormitories are furnished with bedframe, mattress, pillow, chest of drawers, chairs, desk, mirror, and bookcase. Bed linen and blankets for a single bed, and towels, must be provided by the student.

A single student on a regular program is expected to room in one of the Seminary dormitories.

A drawing for choice of rooms for current residents in the dormitories is held in April, and remaining rooms are assigned to new students. Some single rooms ordinarily are available for incoming students with special needs.

Dormitory accommodations are intended primarily for students who are enrolled full time; however, provision occasionally may be made on an available space basis for persons registered for part-time studies.

Candidates for the Ph.D. degree are eligible to occupy Seminary accommodations during the first four years of their program. Candidates for the Th.M. degree ordinarily may occupy Seminary facilities for one academic year only, during which period they are expected to pursue a full-time program.

Dormitories are open for regular occupancy the Wednesday preceding the beginning of classes and close at 4:30 p.m. on the day after commencement. Dormitory occupancy will not be available during the summer months except for regularly enrolled summer students.

Apartments

One-Bedroom Units	$335.00
Two-Bedroom Units	426.00
Three-Bedroom Units	513.00
Duplex Units (3 br)	651.00

A large number of unfurnished apartments are located at the Charlotte Rachel Wilson complex, approximately four miles from the main campus. They are available to married students with or without children and to single parents with dependents. Each unit contains a living room, dining area, kitchen, bath, and either one or two bedrooms. A smaller number of unfurnished apartments of varying sizes, some with provision for couples with children, are available on the Tennent campus. The Witherspoon apartments, located on the West Windsor campus are available for single students only. Seminary apartments are rented to students under a lease arrangement. The period of the lease is from July 1 to June 30, except for the first year when the lease begins on September 1. Please note that waterbeds and kerosene (space) heaters are not permitted in Seminary apartments.

Although an increasing number of married students will occupy Seminary apartments, some families will find it desirable or necessary to secure accommodations in Princeton or the surrounding area. The Seminary maintains an Office of Housing to assist couples in finding adequate accommodations, although final responsibility for obtaining such accommodations rests with the student. More complete information on lease terms is contained in the *Handbook* of the Princeton Theological Seminary. All inquiries concerning married student housing, whether Seminary or off-campus, should be addressed to:

Director of Housing
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

Board Service

All quoted rates that include board privileges are subject to change.

Students on the twenty meal plan receive three meals a day (two meals on Sunday). Students selecting the fifteen meal plan may choose any fifteen meals and need not choose the same meals every week. Board plan meal services begin with breakfast on Wednesday, September 17, 1997, and conclude with the noon meal on Saturday, May 9, 1998. These services are suspended during the following periods of recess:

1. Thanksgiving: suspended after the evening meal on Wednesday, November 26, and resumed for breakfast on Monday, December 1.

2. Christmas Recess: suspended after the noon meal on Friday, December 19, and resumed for breakfast on Monday, January 5.

3. Inter-Semester Recess: suspended after the evening meal on Saturday, January 17, and resumed for breakfast on Monday, January 26.

The dining hall is open on a cash basis during most periods when the board plan is not in operation. All food service, however, is suspended during the following periods:

1. The Thanksgiving recess
2. The Christmas recess
3. The Saturday and Sunday in the intersemester recess
4. All weekends during the period after Commencement until the board plan recommences in the fall. Students should plan to eat elsewhere at these times when the cafeteria is closed. Fire regulations do not permit cooking in the residence area of the dormitories.

Room and Board during Summer

A limited number of dormitory rooms may be available to single students in Seminary degree programs who find it necessary to remain in Princeton, even though they are not enrolled in the summer school or the summer language program. For further information, contact the Director of Housing.

HEALTH CARE

McCosh Infirmary

Full-time students of the Seminary, or part-time students who elect to pay the McCosh infirmary fee, should utilize the Princeton University infirmary when they require medical attention.

1. Every student who becomes ill or suffers an accident should report directly to the infirmary for examination by a staff physician. If the student is taken ill in his or her room and is unable to go to the infirmary, a physician at the infirmary should be notified immediately. The infirmary telephone (258-3139) is covered twenty-four hours a day, except during the Christmas and summer holidays.

2. If a student is confined to the infirmary less than one week, no charge is made for board. If confinement is for one week or more, charges will be assessed at current Princeton University rates from the time of admission to the infirmary. In the latter case, an adjustment will be made on the Seminary board bill if he or she pays a room and board charge to the Seminary.

3. During the summer before registration, an entering student must submit a health and immunization history and a record of medical examination completed by his or her family or school physician. A standard report form for this

purpose is made available by the infirmary through the Office of Vocations and Admissions of the Seminary. *This documentation is required by law and no one will be allowed to register for classes until a satisfactory immunization record for him or her is on file at McCosh Infirmary.*

The infirmary staff includes two psychiatrists and a clinical psychologist who may be consulted by students desiring their assistance.

Participation in the health program of the University infirmary is made possible by an 1892 gift of $3,750, by the Reverend William Lewis Moore of New York City and Mrs. Matthew Baird of Philadelphia, which established an endowment in the infirmary for the benefit of the Seminary in memory of William Lewis Moore, Jr. In 1923 Mr. E. Francis Hyde of New York City contributed $25,000 on behalf of the Seminary toward the construction of a new building. The Seminary, by an annual contribution toward the maintenance of the infirmary, assumes its share of the cost of operation.

The Life Insurance Company of North America Student Health Insurance Plan

To supplement the excellent facilities and program of the McCosh Infirmary, Princeton Seminary has arranged a major medical insurance program for its full-time students through the Life Insurance Company of North America (LINA). This plan is designed to cover most of the usual cost of hospitalization, prescription drugs, and other major medical insurance costs a student may incur as a result of an accident or illness. Participation in the Plan is required of all full-time students of the Seminary (see the definitions in the notes at the foot of pages 173–175) who cannot demonstrate that they are enrolled in a like or superior major medical insurance program. Coverage is also available for dependents of Princeton Seminary students, for an additional charge.

Cost

The comprehensive fee charge includes a premium allowing students to seek medical assistance at the McCosh Infirmary. The cost for students to enroll in the LINA Student Health Insurance plan for 1997–98 will be $730. Dependents may be included for an additional fee. For more information about the LINA Student Health Insurance Plan for PTS students, please call T.L. Groseclose at 1-908-874-8040.

PAYMENT OF ACCOUNTS

For those persons not enrolled in the EduServ Technologies, Inc., Tuition Installment Plan, charges for tuition, fees, board, and room are due and payable

on or before the first day of each semester. Rental for Stockton Street and Charlotte Rachel Wilson accommodations is payable monthly, due in advance on the first business day of each month. Payment may be made by mail, or in person at the bursar's window adjacent to the Business Office in the Administration Building.

A handling charge of $10.00 will be assessed for any check payment returned for insufficient funds. Should any subsequent check be returned for lack of funds, the Seminary will expect cash or a cashier's check as payment.

The special arrangement with Princeton University for the use of McCosh Infirmary and Firestone Library is possible through responsible attention to bills incurred by Seminary students. In order to assure continued cooperation, the Seminary will settle such accounts not paid within 60 days and will apply such charges to the student's account with the Seminary.

Tuition Installment Plan (TIP)

Students who wish to pay all or any portion of their tuition and other charges on an installment basis may take advantage of the Tuition Installment Plan made available through EduServ Technologies, Inc. Under this interest free plan, tuition, room, board, fees or Seminary rent may be paid in nine monthly installments. There is a $45.00 fee for each enrollment period (academic year) to cover administrative costs.

A plan brochure, which includes an application form, may be obtained from the Bursar, Princeton Theological Seminary, P.O. Box 821, Princeton, NJ 08542-0803 (Phone: 609-497-7704).

REFUNDS

If (a) a student withdraws from the Seminary while a semester is in progress, having secured the approval of the Dean of Student Affairs for the withdrawal, or (b) a part-time student reduces his or her academic load after the first day of classes of a semester, having notified the Registrar, charges for the classes discontinued, and for room and board before withdrawal, will be assessed as follows:

1. Tuition:

During first 11 class days of semester	20%
During next 14 class days of semester	50%
Thereafter	100%

2. Room and Board [weekly rates, subject to change] $160.00

No portion of any fee is refunded. *If the withdrawal is without the approval of the Dean of Student Affairs, the student is liable for the full semester's tuition.*

If the student who withdraws from the Seminary *has received a financial aid*

award from the institution, consideration should be given to the *special provision under "Self-support"* on page 182.

If a student withdraws from the Summer Session after classes have begun, he or she shall be responsible for the full tuition charges. If he or she has been living in one of the campus dormitories, room and board charges will be prorated.

FINANCING A SEMINARY PROGRAM

Basic charges for a single student enrolled in a full-time degree program, including tuition, comprehensive fee, and the cost of room and board, will total approximately $12,290 annually. A single student will find that his or her other expenses during the academic year, exclusive of any vacation expenditures and transportation, will be about $4,395.

Married students will find that living costs, in addition to basic tuition and comprehensive fee, vary according to their housing arrangements, food purchases, and personal habits. Students with families should contact the Director of Housing regarding living accommodations.

PTS Grant Aid

PTS grant assistance is awarded on the basis of demonstrated need to full-time students enrolled in either the M.Div. or M.A. program. To assist the Seminary in assessing the individual's need for PTS grant aid, students are required to complete the PTS Student Financial Aid Application and Addendum to PTS Student Financial Aid Application forms provided by the Admissions Office. These forms can also be obtained directly from the Financial Aid Office. The Director of Student Financial Aid will review the applicant's resources and expenditures, and will then make a determination of aid eligibility by subtracting their calculated resources from the student's budget. The Seminary in this process seeks to assist needy students through its PTS grant program and thus seeks to reduce the student's anxiety about finances, and excessive student loan indebtedness. For the 1997–98 school year, PTS will cover up to 100% of a student's calculated needs up to the cost of tuition and comprehensive fee.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

EXCEPTIONAL FINANCIAL NEED GRANT

This program is designed to provide additional grant aid to needy M.Div., MA, and M.Div./MA students with high student loan debt. Eligible students may

receive up to $3000 in additional grant aid through the EFN Grant program. Consult the Student Financial Aid Handbook for eligibility criteria.

PH.D. STUDIES GRANT

Princeton Seminary doctoral candidates who are not awarded Doctoral Fellowships may be considered for a Ph.D. Studies Grant. Eligible single or married students (with no children) may receive a grant for 100% of their need up to a maximum award of $5,500 per academic year. Students who are married with children living with them at the Seminary may be eligible to receive a Ph.D. Studies Grant for a maximum of $10,000 per academic year.

Doctoral students can be considered for a Ph.D. Studies Grant for a maximum of four academic years (8 semesters). More details on funding a doctoral program will be found in the Ph.D. supplement.

Self-support

It is assumed that a Seminary student will make every effort toward self-support to meet the demands of his or her program of study. It is suggested that students who have had to borrow to meet their expenses during the school year consider employment or a funded field education placement during the summer. These positions can be secured through the Office of Field Education during both the summer and the academic year (except in the case of first-year students).

Other sources of income include employment in the Seminary dining hall, library, book agency, administrative offices, and other on-campus positions. The Office of Student Financial Aid assists students in finding these positions. As a service to Seminary spouses, this office annually publishes a booklet which contains a listing of outside employers who most frequently hire Seminary spouses.

Applications for grant and loan assistance are considered on the basis of financial need, regardless of race, national or ethnic origin, sex, handicap, or denominational affiliation. Seminary grants, within the limits of available funds, vary in amount depending upon the student's overall financial situation. Grants are awarded without obligation of repayment and are subject to the student's maintaining "satisfactory academic progress" as defined in the *Handbook. Should a student withdraw or change to part-time status prior to the end of a semester, grant assistance may be subject to reduction based upon the attendance or status period.* The Director of Student Financial Aid may be consulted for further information.

Students who are members of the Presbyterian Church (U.S.A.) and have *Inquirer* status or are under the care of a presbytery for a church vocation, or who are candidates preparing for service in one of the boards or agencies of the denomination, may apply for grant or loan assistance from the Vocation Agency

of the Presbyterian Church (U.S.A.) Financial Aid for Studies Unit. Grant and loan applications are made through the Office of Student Financial Aid at PTS.

Certain other denominations, such as the United Methodist Church, also make funds available to Princeton Seminary students preparing to enter ministerial or other professional service in the denomination. Students must contact their denominations directly for information on these programs.

Title IV federal financial aid (Federal Stafford, Federal Perkins, and Federal Work-Study) is also available to eligible Princeton Seminary students. Students must complete the Free Application for Federal Student Aid (FAFSA), meet federal standards of eligibility and maintain "satisfactory academic progress." For more information about federal aid opportunities and the application process, please contact the Director of Student Financial Aid.

The loan funds listed above carry interest rates ranging from 5% to 8.25%. Repayment, and the assessment of interest, do not normally begin until the student has completed full-time study, except for the unsubsidized Stafford Loan program for which interest begins to accrue from the date the loan is made. ADDITIONAL LOANS ARE *NOT* RECOMMENDED WHEN COLLEGE AND SEMINARY ACADEMIC INDEBTEDNESS REACHES $12,000.

Additional information

More detailed written information from the Office of Student Financial Aid concerning the aid programs administered by the Seminary is available upon request. The Student Financial Aid Handbook includes: a description of the entire Financial Aid Program, policies and procedures, and criteria for selecting recipients, for determining award amounts and limits, and for initial and continuing eligibility, payment arrangements, current costs, the Seminary's refund policy, and aid recipient rights and responsibilities.

Other information available from the Office of Student Financial Aid includes:

includes:

- Guides to Alternative Sources of Financial Aid
- John Hancock Student Health Insurance Program
- Guide to Student/Spouse Employment
- Financial Aid Brochure

In addition, as mandated by federal regulations, summaries of student placement and remuneration surveys of graduates are available upon request from the Office of the Director of Alumni/ae Relations and Placement.

KRYSTIN GRANBERG

Scholarships, Fellowships, and Awards

FELLOWSHIPS AND SCHOLARSHIPS

Master of Divinity Candidates

PRESBYTERIAN LEADERSHIP AWARD

The Seminary offers a limited number of Presbyterian Leadership Awards. These merit-based scholarships will cover the student's tuition, comprehensive fee, single room and board plus $900 for the academic year. They are offered to prospective students who are outstanding candidates for Pastoral Ministry in the Presbyterian Church (USA) and have demonstrated a high level of academic achievement. Candidates are recommended for the award through the admissions process. The Presbyterian Leadership Award will be renewed automatically as long as the recipient maintains full-time enrollment and a year-end cumulative GPA of 3.3 or above.

PRESIDENTIAL FELLOWSHIPS

The Seminary will offer a limited number of Presidential Fellowships (which will cover tuition, comprehensive fee, single room and board, plus $900) to prospective students in the Master of Divinity or Master of Arts programs on the basis of extraordinary academic achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for the award through the admissions process. Presidential Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.5 or above.

Consult the Student Financial Aid Handbook for more details.

SEMINARY FELLOWSHIPS

A limited number of Seminary Fellowships (which will cover tuition, comprehensive fee, plus $900) will be awarded to prospective students in the Master of Divinity or Master of Arts program on the basis of outstanding academic

achievement and demonstrated commitment to the life and mission of the church.

Candidates for this renewable fellowship are recommended for this award through the admissions process. Seminary Fellowships will be renewed for those students who continue to maintain full-time enrollment and a year-end cumulative GPA of 3.3 or above.

A single master's degree candidate who receives a grant, scholarship, or fellowship from the Seminary is required to live in Seminary accommodations, if available, unless excused. Consult the Director of Student Financial Aid for further information on eligibility for an exclusion from this policy.

Master of Theology Candidates

INTERNATIONAL SCHOLARS

Annually, a limited number of awards are given to Th.M. students coming to study at Princeton Seminary from outside of the United States. Scholarships may include an amount up to full tuition, single room and board, and fees.

These awards are offered to prospective students who have not previously studied in the United States, based on academic qualifications and the leadership positions to which they will return in their home country (as outlined in the ecclesiastical endorsement presented with their admissions' materials).

Scholarship recipients are expected to come alone for one academic year of study, receive the Master of Theology degree or the Master of Arts degree, and then return home.

Doctor of Philosophy Candidates

PRINCETON DOCTORAL FELLOWSHIPS AND DOCTORAL STUDY GRANTS

Fellowship awards or Merit Tuition Scholarships may be made to doctoral students on the basis of demonstrated academic merit and promise of scholarly accomplishment in a chosen field of advanced study. Grant awards may also be available for doctoral candidates who demonstrate financial need. More detailed information is available in the *Ph.D. Supplementary Announcements*, which may be obtained upon request from the Office of Ph.D. Studies.

THE GEORGE S. GREEN FELLOWSHIP FOR DOCTORAL STUDY IN OLD TESTAMENT

One fellowship for doctoral work in Old Testament may be awarded for up to four years of study to that senior in the Master of Divinity program at the Seminary, or that candidate in the Master of Theology program at the Seminary, who is recommended for outstanding academic achievement and scholarly

promise by the professors in Old Testament. The maximum stipend for the fellowship is $11,000 plus tuition per year.

DOCTORAL TEACHING FELLOWSHIPS

Some doctoral teaching fellowships are awarded annually according to needs in the curriculum. A fellow appointed on a full-time basis receives taxable remuneration of $3350 per semester. Fellowships are ordinarily, but not exclusively awarded to applicants who have completed their first year of doctoral study.

Applicants and candidates in all programs should address inquiries concerning financial assistance to:

Director of Student Financial Aid
Princeton Theological Seminary
P. O. Box 821
Princeton, New Jersey 08542-0803

AWARDS

Senior Class Fellowships

Fellowships have been established in the Seminary for the pursuit of advanced study in theology. In 1879 Mr. George S. Green of Trenton, New Jersey, founded a fellowship for the encouragement of advanced study in Old Testament Literature. In 1889 the alumni of the Seminary contributed a fund for a fellowship in New Testament studies. In 1891 Mrs. Elizabeth Robertson of New York City established the Archibald Robertson Scholarship. In 1900 Professor William Henry Green, D.D., LL.D., by bequest provided a fund for fellowship purposes. In 1905 by bequest of Mrs. Mary W. Winthrop of New York City, the Gelston-Winthrop Memorial Fund was created and from this fund an annual appropriation was made by the Trustees for the maintenance of three fellowships. In 1943 a fellowship was established on the Samuel Robinson Foundation. The fellowships were reorganized in 1945 by the Trustees of the Seminary and several fellowships established upon these foundations with an honorarium of $3,000 each. Fellowships are available in Old Testament, New Testament, the Department of History, the Department of Theology, the Department of Practical Theology, and the Program in Religion and Society. The fellowships are awarded in accordance with the following rules:

1. In order to become a candidate for a fellowship, a student must be a member of the senior class who has been in residence in the Seminary as a member of the middle class.

2. Not later than April 1, the candidate must indicate to the Office of the Dean of Academic Affairs his or her intention to submit a thesis in competition and must specify the area in which it is to be considered.

3. The candidate must present a thesis written for regular academic credit in a specified field. The thesis shall not have been evaluated by any member of the faculty previous to submission. A copy of the thesis must be delivered at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the spring semester.

4. The fellowship award will be made by the faculty, upon recommendation of the department or program concerned, and will be announced at Commencement. The faculty in all instances reserves the right not to grant a fellowship during a particular year, if in the judgment of the readers no thesis in the area qualifies for this special consideration.

5. A student who submits a thesis in competition for a fellowship, whether or not he or she is successful in the competition, will receive departmental and/or elective academic credit for the work, provided it meets the usual requirements for a thesis in the department to which it is submitted.

6. A fellow shall pursue studies, principally in the subject in which the fellowship has been awarded, conducting the work either in this Seminary or in some other approved graduate institution. He or she shall submit a program to the Registrar for approval and subsequently shall make to the Registrar periodic reports of progress. A fellow shall study for a full academic year, which year shall be the next ensuing after appointment. Permission to postpone study requires Seminary approval. Such request shall be submitted to the Registrar. A fellowship must be used within five academic years.

THE FELLOWSHIP IN OLD TESTAMENT

Established on the George S. Green Foundation, the Senior Fellowship in Old Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN NEW TESTAMENT

Established on the Alumni Foundation, the Archibald Robertson Scholarship and the William Henry Green Foundation, the Senior Fellowship in New Testament may be awarded to that student who presents the best senior thesis in this field and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN HISTORY

The Senior Fellowship in History may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN THEOLOGY

The Senior Fellowship in Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN PRACTICAL THEOLOGY

Established on the Samuel Robinson Foundation, the Senior Fellowship in Practical Theology may be awarded to that student who presents the best senior thesis in a division of this department and who qualifies under the fellowship regulations outlined above.

THE FELLOWSHIP IN RELIGION AND SOCIETY

The Senior Fellowship in Religion and Society may be awarded to that student who presents the best senior thesis in this program area and who qualifies under the fellowship regulations outlined above.

The Graduate Study Fellowship for the Parish Pulpit Ministry

A fellowship for overseas study, given by an anonymous friend, is available for award to a graduating senior who is committed to the parish pulpit ministry and is a member of a Protestant Church. Homiletic talent, academic performance, and strength of character are considered in making the award.

Fellowships at Jerusalem and Athens

Inasmuch as Princeton Theological Seminary makes an annual contribution to the American School of Oriental Studies at Jerusalem and to the American School of Classical Studies at Athens, qualified students can sometimes be recommended in competition for annual fellowships at each of these schools. For further details, students who are interested should consult with Mr. Charlesworth regarding studies at Athens or with Mr. Roberts regarding studies at Jerusalem. By virtue of an association with the Hebrew Union College Biblical and Archaeological School in Jerusalem, it also is possible for qualified students to be recommended for research fellowships in Israel.

The Tübingen Exchange Fellowship

Through an arrangement with the University of Tübingen, a fellowship has been established through which a year of study at that institution is provided following completion of the Master of Divinity program. Senior M.Div. candidates are eligible to apply for this fellowship by writing to the Dean of Academic Affairs by February 1. Academic excellence and proficiency in German are the two primary qualifications for the award.

PRIZES AND SPECIAL AWARDS

Year by year a considerable number of prizes are offered for special work or attainments. The recipients of such prizes must have completed creditably all the studies of the year.

Except where an essay is required, the inclusion of a prize in the descriptive paragraphs below does not constitute an assurance of its availability during the year 1997–98. Essays submitted for prizes must be signed with an assumed name, accompanied by a sealed envelope containing the name of the author, and presented at the Office of the Dean of Academic Affairs by 4:30 p.m. on the last class day of the semester.

Graduate Students, Seniors, Middlers, Juniors

THE SAMUEL ROBINSON FOUNDATION PRIZES

By the generosity and vision of Presbyterian layman, Mr. Samuel Robinson, a considerable sum of money has been donated to Princeton Seminary to stimulate interest in the Westminster Shorter Catechism. Believing, upon the ground of his personal experience, that there is no single statement of Christian doctrine more admirably suited than the Westminster Shorter Catechism to challenge the thought of young people upon the basic truths of the Christian religion, the donor has founded a number of prizes and a fellowship.

For the year 1997–98 up to thirty-three prizes will be awarded, for which juniors, middlers, seniors, and graduate students may try, provided they have not previously received a Samuel Robinson Prize.

The basis of awarding of prizes shall be both an oral examination on the text and a written examination on the text and its interpretation.

A student may receive a prize on the Robinson Foundation only once during his or her period of study at the Seminary.

THE DAVID HUGH JONES PRIZE IN MUSIC

Through the generosity of former members of the Princeton Seminary Choir, a prize was established in honor of Dr. David Hugh Jones, Professor of Music, who retired from the Seminary in 1970 and died in 1983, and is offered periodically to that student who, in the judgment of the faculty, has contributed most to the musical life of the Seminary campus.

THE ROBERT GOODLIN PRIZE

Through the generosity of family and friends, this prize has been established in memory of Robert Paul Goodlin, a member of the senior class of 1961. The award will be made to a worthy student who has displayed a particular interest in clinical training.

THE WARWICK FOUNDATION SCHOLARSHIP GRANT

This award is given through the Warwick Foundation by Mr. and Mrs. Kenneth W. Gemmill in honor of Mr. Gemmill's father, Benjamin McKee Gemmill, D.D., a graduate of Princeton Theological Seminary in 1892.

THE FREDERICK NEUMANN PRIZE FOR EXCELLENCE IN GREEK AND HEBREW

Through the generosity of Dr. Edith Neumann, this prize has been established in memory of her husband, Dr. Frederick Neumann (1899–1967), and is awarded annually, upon recommendation of the Department of Biblical Studies, to that upcoming middler or senior student who has demonstrated excellence and the most promise in the basic courses in Hebrew and Greek.

THE AMERICAN BIBLE SOCIETY AWARD

In gratitude for the work of colleges and seminaries in preparing students for the Christian ministry, each year the American Bible Society makes possible the Scholarly Achievement Presentation of a Bible to a student who has demonstrated excellence in biblical studies.

THE W. JIM NEIDHARDT PRIZE IN THEOLOGY AND SCIENCE

Through the generosity of Mrs. Janet W. Neidhardt, a prize in the interdisciplinary theme of science and theology has been established in memory of her husband, Dr. W. Jim Neidhardt. A research physicist on the faculty of the New Jersey Institute of Technology, Dr. Neidhardt was well read in theology and passionate in his endeavors to correlate theological and scientific knowledge. A prize of $500 is awarded annually to the student submitting the best essay in the area of theology and science.

THE GEORGE E. SWEAZEY PRIZE

By a gift from the estate of Ms. Ruby M. Cheek, a prize was established in 1996 to honor the memory of Dr. George E. Sweazey, who, at the time of his death in 1992, was the Francis Landey Patton Professor of Homiletics Emeritus. A prize of $500 is awarded annually to a student who has demonstrated excellence in the area of homiletics.

Senior Prizes

THE JAGOW PRIZES IN HOMILETICS AND SPEECH

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from this endowment provides annually two prizes to be awarded to those students who during the year have made the greatest progress or displayed outstanding achievement in homiletics or speech.

THE MARY LONG GREIR–HUGH DAVIES PRIZE IN PREACHING

In 1923 the Synod of Pennsylvania (Welsh), by a gift to the Trustees of the Seminary, established the Hugh Davies Fund in memory of the Reverend Hugh Davies (1831–1910), an honored minister and historian of the Calvinistic-Methodist Church in Pennsylvania. In 1944 Elizabeth J. Greir left funds to establish one or more prizes in connection with the work of students "for excellence in oratory, in delivery of sermons, addresses, or declamations." The interest derived from these two funds provides annually a prize to be awarded to that member of the senior class whose preaching and other forms of oral communication shall be accounted the best in thought, composition, and delivery.

THE JOHN ALAN SWINK PRIZE IN PREACHING

Mr. and Mrs. Sylvan S. Swink began this prize in memory of their son, John Alan Swink, a member of the senior class of 1952. The prize was subsequently endowed by John's sister, Mrs. William Sieber, and her husband. It may be given to a member of the senior class who has shown most improvement in preaching during his or her Seminary course.

THE CHARLES J. RELLER ABIDING MEMORIAL FUND AWARD

The Neshaminy-Warwick Presbyterian Church of Hartsville, Pennsylvania, has established this award in memory of Charles J. and Caroline Z. Reller, devoted members of that congregation. The award will be granted annually to the student in any degree program who is judged by a committee appointed by the president of the Seminary as having actively exhibited great Christian concern for others in the year preceding his or her graduation.

THE JOHN T. GALLOWAY PRIZE IN EXPOSITORY PREACHING

Established in 1970 in honor of the Reverend Dr. John T. Galloway, this prize is awarded, upon recommendation of the professors of homiletics, to a member of the senior class who throughout his or her years as a Master of Divinity candidate has indicated a special interest and a competence in courses in expository preaching, and who in the preaching class has delivered an unusually good expository sermon. Dr. Galloway, who died in 1985, was a minister of the Presbyterian Church in Wayne, Pennsylvania, and a member of the Seminary's Board of Trustees from 1959 until his retirement to emeritus status in 1983.

THE SAMUEL WILSON BLIZZARD MEMORIAL AWARD

Through the generosity of former students, colleagues, and friends, there was established in 1976 an award in memory of the Reverend Samuel Wilson Blizzard, Jr., an influential sociologist and alumnus in the class of 1949, who at the time of his death was Maxwell M. Upson Professor of Christianity and Society Emeritus, in the Seminary. It is given annually to a member of the

graduating class who in the judgment of the faculty has displayed particular concern and aptitude for the social ministry of the church.

THE FRIAR CLUB AWARD

Through the generosity of the Friar Club alumni, there was established in 1977 the Friar Club Alumni Award, to be given to a member of the senior class who has contributed significantly to the life of the Seminary community.

THE EDLER GARNET HAWKINS MEMORIAL AWARD FOR SCHOLASTIC EXCELLENCE

Through the generosity of friends and former parishioners, an award has been established in memory of the Reverend Dr. Edler G. Hawkins, Moderator of the One Hundred and Seventy-Sixth General Assembly, who at the time of his death was Professor of Practical Theology and Coordinator of Black Studies in the Seminary. The recipient of this award shall be that Afro-American member of the senior class who has achieved the highest cumulative grade point average within the first fifth of the previous year's graduating class. The grant shall take the form of a credit at the Theological Book Agency.

THE KENYON J. WILDRICK AWARD

The Benevolence Committee of the Community Congregational Church of Short Hills, New Jersey, established this award in 1985 in honor of their pastor, the Reverend Kenyon J. Wildrick. Annually, this award for excellence in homiletics is presented to a student in the graduating class.

THE JOHN HAVRAN PRIZE IN CHRISTIAN EDUCATION

Through the generosity of Doris Havran, an alumna of the Seminary in the M.A. program, there was established in 1985 a prize in Christian education in honor of her husband who, in Mrs. Havran's words, contributed most to her efforts to learn of her faith and to attend the Seminary and answer her own call to the ministry. This award is made annually, upon nomination by the faculty in Christian Education, to a graduating M.A. student who shows creativity and promise of excellence for the practice of educational ministry.

THE GEORGE L. RENTSCHLER PRIZE IN SPEECH COMMUNICATION

Through the generosity of the Reverend George L. Rentschler, an alumnus in the class of 1941 who died in 1993, there was established a prize in the area of speech communication. Annually, upon nomination by the Egner Professor of Speech, this award recognizes that person in the graduating year who has shown excellence in speech.

THE ROBERT BOYD MUNGER PRIZE IN YOUTH MINISTRY

Through the generosity of friends, there was established in 1986 a prize to honor the Reverend Dr. Robert Boyd Munger, a distinguished alumnus in the class of 1936 and an alumni/ae trustee of the Seminary from 1967 to 1970. This prize honors one who helped organize some of the first deputation teams to young people while he was a student at the Seminary, and who was an effective communicator of the gospel to young people throughout his ministry. The award is made annually to a graduating student in either the Master of Divinity or the Master of Arts in Christian Education program who has demonstrated academic achievement and has taken part in a significant ministry to teenage or college-age young people after beginning his or her seminary studies.

THE PRESBYTERIAN MEDICAL CENTER OF PHILADELPHIA CLINICAL STUDIES AWARD

The Presbyterian Medical Center of Philadelphia Clinical Studies Award is given to a senior who has shown special promise in clinical studies, has completed a quarter of Basic Clinical Pastoral Education, and has been accepted into Presbyterian Medical Center of Philadelphia's nine-month residency. The award is made by the faculty on the recommendation of the Practical Theology Department.

THE AARON E. GAST AWARD IN URBAN MINISTRY

In 1986, the Aaron E. Gast Fund for Urban Ministry was established with the Presbyterian Church (U.S.A.) Foundation, with the income to go to Princeton Theological Seminary to fund an annual award in honor of the Reverend Dr. Aaron E. Gast, an alumnus in the class of 1953 and an alumni/ae trustee of the Seminary from 1971 to 1974. Dr. Gast has had an impressive ministry in urban pastorates, most notably, the First Presbyterian Church of Germantown, Pennsylvania. A former Dean of the Conwell School of Theology at Temple University, where he placed great emphasis on theological education for urban ministry, Dr. Gast retired as chairman of the Presbyterian Church (U.S.A.) Foundation in 1990. This award is made annually to a graduating senior who has a special commitment to urban ministry and has accepted a call to a parish within a major metropolitan area.

THE BRYANT M. KIRKLAND PRIZE FOR EXCELLENCE IN PRACTICAL THEOLOGY

Endowed in 1989 by Mr. and Mrs. George B. Beitzel in honor of the Reverend Dr. Bryant M. Kirkland and in appreciation of his twenty-five-year ministry at the Fifth Avenue Presbyterian Church in New York City, this prize recognizes the graduating senior who has demonstrated excellence in the academic disciplines which compose the Department of Practical Theology and who gives promise of effective pastoral ministry as exemplified by the honoree, a distin-

guished alumnus in the class of 1938 and trustee emeritus of the Seminary, in his several pastorates prior to his retirement in 1987.

THE ARTHUR PAUL RECH MEMORIAL PRIZE IN THEOLOGY AND PASTORAL MINISTRY

In 1990, Mrs. Jean May Rech, a trustee of the Seminary, established a prize in memory of her husband, the Reverend Dr. Arthur Paul Rech, a member of the class of 1945. This prize is to be awarded annually by the Department of Practical Theology to the graduating senior who has demonstrated academic excellence in the disciplines of practical theology and evidenced personal commitment to the practice of ministry in the life of the church.

THE DAVID B. WATERMULDER PRIZE IN CHURCH LEADERSHIP

In January 1991 the Board of Trustees announced the establishment of a prize in honor of the Reverend Dr. David B. Watermulder, pastor emeritus of the Bryn Mawr Presbyterian Church, Bryn Mawr, Pennsylvania, in recognition of his outstanding leadership in the Church at all levels and his dedicated service to the Seminary as a trustee and as chairman of its Board of Trustees from 1985 to 1991. Endowed by his friends, former associates, and colleagues on the Board of Trustees, this prize is to be awarded annually to the graduating senior who shows the greatest promise of exercising the quality of leadership in the Church characterized by Dr. Watermulder's distinguished ministry.

THE JEAN ANNE SWOPE AND JAMES L. MECHEM PRIZE IN CHRISTIAN ETHICS

Established in 1993 by the Moriah-Olivet United Presbyterian Church of Utica, New York, in honor of the Reverend Jean Anne Swope, an alumna in the class of 1972, and the Reverend James L. Mechem, an alumnus in the class of 1958, this prize is to be awarded to a graduating senior for excellence in the field of Christian ethics without submitting a thesis.

THE ASIAN AMERICAN MINISTRY AWARD

A prize in the amount of $500 is to be given annually to one or more members of the graduating class, regardless of ethnic background, who have made a significant contribution to, and have a creative vision for, ministry in an Asian-American context.

THE DAVID ALLAN WEADON PRIZE IN SACRED MUSIC

Through the generosity of David MacPeek, M.D., and the Class of 1996, a prize was established in memory of Dr. David Allan Weadon, C. F. Seabrook Director of Music and Lecturer in Church Music, who died in 1995. The prize is offered yearly to a graduating senior for excellence in sacred music. The award is made by the faculty on recommendation of the director of music.

Senior and Middler Prizes

THE ROBERT L. MAITLAND PRIZES IN NEW TESTAMENT EXEGESIS AND ENGLISH BIBLE

In 1890 Mr. Alexander Maitland, of New York, founded the Robert L. Maitland prizes in memory of his father. One thousand dollars will be given for the best exegesis of a passage of the New Testament. The passage for 1997–1998 is: The Passion Narrative.

One thousand dollars will be given for the best essay on an assigned subject in English Bible. The topic for 1997–98 is: Sayings of Jesus.

THE JOHN FINLEY MCLAREN PRIZE IN BIBLICAL THEOLOGY

By a gift of Mrs. Archibald Alexander Hodge, a prize in biblical theology has been established in memory of her father, Dr. John Finley McLaren. The sum of $500 will be awarded for the best essay on the assigned subject in biblical theology.

The subject for 1997–98 is: God: Hidden and Revealed.

THE EDWARD A. DOWEY, JR., PRIZE FOR EXCELLENCE IN REFORMATION STUDIES

Following their fiftieth anniversary celebration in 1993, members of the class of 1943 founded this prize in honor of their classmate, Dr. Edward A. Dowey, Jr., in recognition of his distinguished thirty-one-year teaching career at the Seminary. Dr. Dowey was the Archibald Alexander Professor of the History of Christian Doctrine, and his teaching focused on the Reformation period. The prize is to be awarded by the Department of Theology to either a middler or senior student who has demonstrated academic excellence in the discipline of Reformation theology.

Middler Prizes

THE BENJAMIN STANTON PRIZE IN OLD TESTAMENT

In 1890 the Reverend Horace C. Stanton, D.D., an alumnus of the Seminary founded the Benjamin Stanton prize in memory of his father, which may be awarded to a member of the middle class on the basis of excellence in the field of Old Testament without submitting a thesis.

THE E. L. WAILES MEMORIAL PRIZE IN NEW TESTAMENT

By a gift from the estate of the Reverend George Handy Wailes, D.D., an alumnus of the Seminary in the class of 1897 and a visiting professor in the institution for several years, there was established in 1968 the E. L. Wailes Memorial Prize, which may be awarded to a member of the middle class on the basis of excellence in the field of New Testament without submitting a thesis.

THE HENRY SNYDER GEHMAN AWARD IN OLD TESTAMENT

Through the generosity of the Reverend Dr. Robert E. Hansen, an alumnus of the Seminary in the class of 1943, there has been established the Henry Snyder Gehman Award in Old Testament, honoring a distinguished biblical scholar and member of this faculty who began service in the Seminary in 1930 and who in 1958 retired as the William Henry Green Professor of Old Testament Literature. Annually, this prize is awarded to a member of the middle class for excellence in the field of Old Testament without submitting a thesis.

THE ARCHIBALD ALEXANDER HODGE PRIZE IN SYSTEMATIC THEOLOGY

By a gift of Mrs. A. A. Hodge there was established in 1907 a prize in systematic theology in memory of her husband, the Reverend Archibald Alexander Hodge, D.D., LL.D., professor of theology in the Seminary. This award is periodically given to a member of the middle class on the basis of excellence in the field of systematic theology without submitting a thesis.

THE WILLIAM TENNENT SCHOLARSHIP

The Neshaminy-Warwick Church of Hartsville, Pennsylvania, has established a scholarship to be awarded to a member of the coming senior class who has shown special interest and ability in the teaching aspects of the work of the church.

THE EDWARD HOWELL ROBERTS SCHOLARSHIP IN PREACHING

Through the generosity of Mr. George M. Dunlap, Jr., the Marple Presbyterian Church of Broomall, Pennsylvania, has established an annual scholarship in memory of Edward Howell Roberts who at the time of his death in 1954 was Dean of Princeton Seminary. This award is made annually by the faculty to a member of the middle class who shows promise in the field of preaching and who needs financial aid in order to continue study in this area.

THE RAYMOND IRVING LINDQUIST FELLOWSHIP IN THE PARISH MINISTRY

This fellowship, established in honor of the Reverend Dr. Raymond Irving Lindquist, an alumnus of Princeton Theological Seminary in the class of 1933, a trustee emeritus of the Seminary and minister emeritus of the Hollywood First Presbyterian Church, will be given to a rising senior each year who has been judged outstanding in his or her gifts and preparation for the parish ministry and is planning a career as a pastor. The fellowship will be awarded by the faculty on the recommendation of the Director of Field Education.

THE JAGOW PRIZE IN PREACHING

Through the generosity of Mr. Charles H. Jagow there was established in 1977 the Jagow Family Fund. A portion of the income from the endowment provides annually one or more prizes to be awarded to those students who during the year have shown promise in the area of preaching.

Events, Activities, and Publications

STUDENT GOVERNMENT

All regularly admitted students with the exception of doctoral candidates are considered members of the student body of Princeton Theological Seminary for the purpose of conducting the affairs of student government. An elected Student Government, and a Planning Board with membership drawn from each of the student organizations, establish the budget and direct the programs of student organizations.

The primary purposes of the Student Government, as set forth in its constitution are:

- To coordinate student activities and concerns
- To represent the students in contacts with the faculty and administration
- To facilitate student involvement in non-Seminary organizations and interests

KOINONIA

Koinonia is a society composed of students who are working toward the degree of Doctor of Philosophy. Meetings are held from time to time during the academic year, at which diverse themes of theological interest are discussed.

SPECIAL LECTURESHIPS

Six lectureships have been endowed which, through the publication of the lectures as delivered or in expanded form, have been productive of a considerable body of theological and missionary literature.

THE STONE LECTURESHIP

In 1871, Levi P. Stone, Esq., of Orange, New Jersey, a director and also a trustee of the Seminary, created the foundation for a lectureship which, in accordance

with his direction, has been applied annually since 1883 to the payment of a lecturer, chosen by the faculty of the Seminary, who delivers a course of lectures upon some topic kindred to theological studies. In the years 1903 and 1906 the endowment was increased through the generosity of Mr. Stone's sisters. The Stone Lectures for 1997–98 will be delivered by Dr. Nicholas Wolterstorff, the Noah Porter Professor of Philosophical Theology at Yale University, February 25–28, 1998, during the conference marking the centennial anniversary of the Stone lectures given at the Seminary by Abraham Kuyper, a noted Dutch statesman, theologian, educator, journalist, and church leader.

THE STUDENTS' LECTURESHIP ON MISSIONS

The Students' Course of Lectures on Foreign Missions had its inception in the minds of the undergraduates of the Seminary, and its endowment was secured largely by their efforts, liberally supported by the Reverend James S. Dennis, D.D. The Lectureship was established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church. Dr. John B. Carman, the Parkman Professor of Divinity and Professor of Comparative Religion at Harvard Divinity School, is scheduled to deliver the Students' Lectureship on Missions the week of October 6, 1997.

THE WARFIELD LECTURESHIP

In the will of Dr. Benjamin Breckinridge Warfield, distinguished professor of systematic theology in the Seminary, a fund was created to establish a lectureship in memory of Mrs. Warfield, to be called the Annie Kinkead Warfield Lectureship. In accordance with the terms of the trust, the lecturer on this foundation shall be approved by the faculty of the Seminary, upon the nomination of the Charles Hodge Professor of Systematic Theology. Each lecturer shall belong to the Reformed tradition in theology, and "the subject of the lectures shall in all cases be some doctrine or doctrines of the Reformed system of doctrine." In March 1997, Dr. Karlfried Froehlich, Benjamin B. Warfield Professor of Ecclesiastical History Emeritus at Princeton Seminary, gave the first three lectures in the six-lecture series for 1997 on the topic "Amminadab's Chariot: The Predicament of Biblical Interpretation." The final three lectures by Dr. Froehlich are planned for November 3–5, 1997.

THE REVEREND ALEXANDER THOMPSON MEMORIAL LECTURE

In honor of the Reverend Alexander Thompson of the class of 1909 there was established a lectureship dealing broadly with "some aspect of the Bible." The lecturer, selected by the faculty of the Seminary, presents a single address during

JACKIE BARBER

the month of March. Dr. Marianne Meye Thompson, Associate Professor of New Testament Interpretation at Fuller Theological Seminary, will give the Alexander Thompson Lecture for the 1997–98 academic year on March 16, 1998.

THE FREDERICK NEUMANN MEMORIAL LECTURE

Established in 1983 by Dr. Edith Neumann in memory of her husband, this annual lecture is on a theme appropriate to the broad theological interests of Dr. Frederick Neumann (1899–1967)—philosopher, biblical scholar, missionary, and pastor. The lecturer, selected by the faculty of the Seminary, delivers a single address during one of the academic terms. The 1997–98 Neumann lecture will be presented on April 6, 1998, by Dr. Richard R. Niebuhr, the Hollis Professor of Divinity at Harvard Divinity School.

THE DONALD MACLEOD–SHORT HILLS COMMUNITY CONGREGATIONAL CHURCH PREACHING LECTURE SERIES

An endowed lectureship in preaching has been established at the Seminary by the Community Congregational Church of Short Hills, New Jersey, in honor of Dr. Donald Macleod, Francis Landey Patton Professor of Preaching and Worship Emeritus. Inaugurated in October 1992, the Macleod Lecture Series features, on a biennial basis, two or three lectures by an outstanding preacher or teacher of preachers. These lectures are scheduled to be offered next in the fall of 1998.

PUBLICATIONS

THE PRINCETON SEMINARY BULLETIN

This publication, issued three times a year, contains addresses delivered to the Seminary community by visiting lecturers, scholarly articles by members of the faculty, sermons, book reviews, and special program notices. *The Bulletin* is distributed free of charge among all alumni/ae and is sent to seminary libraries, church-related colleges, and on an exchange basis with many similar quarterlies. All inquiries should be addressed to:

Editor
Princeton Seminary Bulletin
P. O. Box 821
Princeton, NJ 08542-0803

INSPIRE

Published four times a year by the Office of Communications/Publications, *inSpire* is distributed without charge to all former students of Princeton Seminary and to friends and supporters of the institution. The magazine features news of the campus, articles about the Seminary's program and faculty, and stories highlighting the activities and ministries of graduates and students.

THEOLOGY TODAY

Published continuously since 1944, *Theology Today* has become one of the most widely circulated and influential religious quarterlies in the world. Although not an official organ of Princeton Theological Seminary, *Theology Today* continues the distinguished tradition of the older *Princeton Review*. It attempts to provide wide-ranging, reflective articles on contemporary trends in theology, church, and society. The Editorial Council includes men and women of scholarly distinction. For information regarding the journal and subscriptions write:

Theology Today
Box 29
Princeton, NJ 08542

KOINONIA JOURNAL

Published by doctoral students at Princeton Theological Seminary, *Koinonia Journal* is intended to promote interdisciplinary discussion and the exploration of new and emerging areas and issues in the study of religion. The journal is published semi-annually. Contributions by authors affiliated with other academic institutions are welcome, with a clear preference for doctoral candidates. Style specifications available on request.

STUDENTS IN THE SEMINARY

June 1996 – May 1997

KRYSTIN GRANBERG

Visiting Scholars

Don Browning
CHICAGO, ILLINOIS

Esther Byu
SHATIN, N.T., HONG KONG

Pieter Coertzen
MATIELAND, SOUTH AFRICA

Lars Johan Danbolt
ELVERUM, NORWAY

Angelomaria Di Berardino
ROME, ITALY

A. Joseph Everson
THOUSAND OAKS, CALIFORNIA

Susan Corey Everson
THOUSAND OAKS, CALIFORNIA

David Fergusson
ABERDEEN, SCOTLAND

Carl H. Geores, Jr.
MONMOUTH, MAINE

James H. Grayson
SHEFFIELD, ENGLAND

Niels Henrik Gregersen
MARSLET, DENMARK

Stephen Hart
BUFFALO, NEW YORK

Brian Howe
NORTH FITZROY, AUSTRALIA

George Hunsinger
PRINCETON, NEW JERSEY

Torrance Kirby
SANTA FE, NEW MEXICO

Yong-Keun Kwon
KYUNG-BUK, KOREA

William H. Lazareth
PRINCETON, NEW JERSEY

Sook Jong Lee
EAST BRUNSWICK, NEW JERSEY

Howard Louthan
SOUTH BEND, INDIANA

Howard J. Marsh
SALT LAKE CITY, UTAH

Alexander McKelway
DAVIDSON, NORTH CAROLINA

Robert B. Salters
ST. ANDREWS, SCOTLAND

Peter Scott
GLOUCESTER, UNITED KINGDOM

Uwe Siemon-Netto
NEW YORK CITY, NEW YORK

Eric Sorenson
CHICAGO, ILLINOIS

Andrea Sterk
SOUTH BEND, INDIANA

Poling Sun
KOWLOON, HONG KONG

Michael D. Thawley
WELLINGTON, NEW ZEALAND

Anthony Ugolnik
LANCASTER, PENNSYLVANIA

Leonard T. Volenski
SOUTH ORANGE, NEW JERSEY

Ian S. Williams
PARKVILLE, AUSTRALIA

John W. Wilson
MELBOURNE, AUSTRALIA

Chi-Shou Yang
TAIPEI, TAIWAN

Degree Candidates

CANDIDATES FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

Enrolled 1996–1997

Adetokunbo Ayodele Adelekan
HARTFORD, CONNECTICUT
B.A., Morehouse College, 1991
M.A., Andover Newton Theological School, 1994
M.Div., Princeton Theological Seminary, 1996

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GREENWICH, CONNECTICUT
B.A., Kenyon College, 1992
M.Div., Harvard University Divinity School, 1995

Maude Ellen Anderson
DECATUR, GEORGIA
B.A., University of Virginia, 1975
M.Div., Columbia Theological Seminary, 1995

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LOME, TOGO
B.D., Faculty of Protestant Theology, Cameroun, 1992; M.A., 1993
Th.M., Princeton Theological Seminary, 1995

Kimlyn J. Bender
B.A., Jamestown College, 1992
M.Div., Fuller Theological Seminary, 1996

Chang Uk Byun
SEOUL, KOREA
M.A., Chung-Ang University, Korea, 1986
M.Div., Presbyterian College and Theological Seminary, Korea, 1990; Th.M., 1993
Th.M., Princeton Theological Seminary, 1995

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Dipl., Voronezh State University, 1991
M.Div., Eastern Baptist Theological Seminary, 1995
Th.M., Princeton Theological Seminary, 1996

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B.A., Harvard University, 1983

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B.A., University of Chicago, 1990
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B.A., Stanford University, 1989
M.Div., Princeton Theological Seminary, 1994

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Dipl., University of Tuebingen, 1990

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A.B., Havard and Radcliffe Colleges, 1988
M.Div., Princeton Theological Seminary, 1996

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HIGHLAND PARK, NEW JERSEY
B.A., Amherst College, 1982
M.Div., Princeton Theological Seminary, 1993

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B.Th., Stellenbosch Theological Seminary, 1991; M.Th., 1993

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B.A., Carleton College, 1991
M.Div., Princeton Theological Seminary, 1996

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B.A., University of St. Thomas, Minnesota, 1987
M.Div., Luther Northwestern Theological Seminary, 1991

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M.Div., Princeton Theological Seminary, 1995

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B.S., Mars Hill College, 1983
M.Div., Union Theological Seminary, Virginia, 1995

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B.A., Yale University, 1980
M.Div., Yale University Divinity School, 1988

Hae Kwon Kim

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B.A., Seoul National University, Korea, 1983
M.Div., Presbyterian College and Theological Seminary, Korea, 1991

Virginia Ware Landgraf

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M.Div., Presbyterian Theological Seminary, Korea, 1993

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B.A., Franklin & Marshall College, 1988
M.Div., Lutheran Theological Seminary, Philadelphia, 1993

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B.A., Georgetown University, 1980
M.Div., Reformed Theological Seminary, 1984; M.A., 1984

Ivica Novakovic

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A.B., Zagreb University, 1977
B.D., Baptist Theological Seminary, Switzerland, 1993; M.Th., 1995

Lidija Novakovic

DARUVAR, CROATIA
B.S., University of Belgrade, 1978
B.D., Baptist Theological Seminary, Switzerland, 1993; M.Th., 1995

Kil Jae Park

BRONX, NEW YORK
B.A., New York University, 1992
M.Div., Drew University School of Theology, 1992

Kelly Reese

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B.A., Oklahoma Baptist Univesity, 1983
M.Div., Beeson Divinity School, 1996

Christopher S.D. Rogers

AUSTIN, TEXAS
B.S., University of Texas, Austin, 1991
M.Div., Princeton Theological Seminary, 1996

Julia G. Rusling

CAMBRIDGE, MASSACHUSETTS
B.A., Oberlin College, 1992
M.Div., Yale University Divinity School, 1996

Kristin Emery Saldine

ANACORTES, WASHINGTON
B.A., Whitworth College, 1981
M.Div., San Francisco Theological Seminary, 1986

Carol Lynne Schweitzer

FEASTERVLLE, PENNSYLVANIA
B.M., Westminster Choir College, 1981
M.Div., Lutheran School of Theology, Illinois, 1986

Horace Six-Means
PHILADELPHIA, PENNSYLVANIA
B.A., University of Pennsylvania, 1988
M.Div., Princeton Theological Seminary, 1995

Raquel Annette St. Clair
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M.Div, Princeton Theological Seminary, 1995

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SAN DIEGO, CALIFORNIA
B.A., Point Loma Nazarene College, 1992
M.Div., Princeton Theological Seminary, 1995

James F. Thomas
BANGKOK, THAILAND
B.A., Haverford College, 1984
M.Div., Princeton Theological Seminary, 1992

Haruko Nawata Ward
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M.Div., Southeastern Baptist Theological Seminary, 1983
Th.M., Princeton Theological Seminary, 1993

Frank M. Yamada
COSTA MESA, CALIFORNIA
B.A., Southern California College, 1990
M.Div., Princeton Theological Seminary, 1995

Other Current Candidates

Esther Evelyn Acolatse
B.A.(Hons), University of Ghana, 1989
M.T.S. Harvard Divinity School, 1992

Shawn Aaron Armington
A.B., Cornell University, 1980
M.A.R., Yale University Divinity School, 1983
M.Div., General Theological Seminary, 1986
Th.M., Princeton Theological Seminary, 1994

Michelle Joanne Bartel
A.B., Calvin College, 1986
M.Div., Princeton Theological Seminary, 1990

Elisa Villanueva Bernal
A.B., University of St. Thomas, Philippines, 1986
M.Div., Asia-Pacific Nazarene Theological Seminary, 1989

Gerald Michael Bilkes
B.A., Trinity Western University, 1991
M.Div., Princeton Theological Seminary, 1994

Roberto Bittencourt, Jr.
Th.B., Word of Life Biblical Seminary, 1978
M.Div., Columbia Theological Seminary, 1989
Th.M., Princeton Theological Seminary, 1991

Mary Schaller Blaufuss
B.A., Westminster College, Missouri, 1987
M.Div., Eden Theological Seminary, 1991

Craig Douglas Bowman
A.B., University of California, Santa Barbara, 1974
M.Div., Princeton Theological Seminary, 1990

Michael Allen Brothers
B.A., Whitworth College, 1979
M.A., Northwestern University, 1982
M.Div., Princeton Theological Seminary, 1986; Th.M., 1994

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A.B., University of Michigan, 1973
M.Div., Gordon-Conwell Theological Seminary, 1976

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B.S., Boston University, 1980; M.S.W., 1983
M.Div., Colgate Rochester/Bexley Hall/Crozer, 1988

Bonnie Lee Leslie Burnett
A.B., McMaster University, 1974
M.Div., Atlantic School of Theology, 1977
Th.M., Princeton Theological Seminary, 1982

Richard Ernest Burnett
A.B., King College, Tennessee, 1985
M.Div., Princeton Theological Seminary, 1988

Michael Bush
B.A., University of Kentucky, Lexington, 1987
M.Div., Union Theological Seminary, 1990

William Sanger Campbell
B.B.A., University of Notre Dame, 1970
M.A., St. Michael's College, Vermont, 1990

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B.A., University of Puerto Rico, 1985
M.Div., Evangelical Seminary of Puerto Rico, 1987

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B.S., Harding University, 1986
M.Div., Austin Presbyterian Theological Seminary, 1992

David Sukwon Choi
B.A., Brown University, 1987
M.Div., Princeton Theological Seminary, 1993

Arkadi Choufrine
M.S., Leningrad Polytechnical Institute, 1979
M.A., St. Vladimir's Orthodox Theological Seminary, 1994

Michael Allen Daise
B.A., Drew University, 1993
M.Div., Philadelphia Theological Seminary, 1993

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B.S.Ed., Miami University, Ohio, 1980; M.A., 1982
M.Div., Wesley Theological Seminary, 1988

Bradley James Elliot
A.B., Houghton College, 1986
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Eric Eugene Elnes
B.A., Whitman College, 1986
M.Div., Princeton Theological Seminary, 1991

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B.A., University of Alabama, 1986
M.Div., Princeton Theological Seminary, 1991; Th.M., 1992

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M.Div., Princeton Theological Seminary, 1988

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B.A., University of New Hampshire, 1987
M.Div., Princeton Theological Seminary, 1994

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B.A., Gustavus Adolphus College, 1983
M.Div., North Park Theological Seminary, 1988

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B.A., Central Bible College, 1981
M.A., Assemblies of God Theological Seminary, 1984
M.Div., Princeton Theological Seminary, 1991

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CAPETOWN, SOUTH AFRICA
B.S.S., Rhodes University, 1988; B.S.S.(Hons), 1989

Karin Rasmussen Mitchell

HIGHTSTOWN, NEW JERSEY
B.A., Douglass College, 1977
M.S., Rutgers University, 1984

Susanne Ostermann

TÜBINGEN, GERMANY
B.A., University of Tübingen, 1995

Stefan Schenk

OFFENBACH, GERMANY
University of Tübingen

Carola Ruth Tron

CAPITAL FEDERAL, ARGENTINA
B.Th., ISEDET, Argentina, 1993

Henk Frederik van Huyssteen

AMSTERDAM, THE NETHERLANDS
B.A., University of Stellenbosch, 1990

Unclassified Students

ENROLLED 1996–1997

Mildred E. Bender
BORDENTOWN, NEW JERSEY

Kenneth W. Brewer
LEBANON, NEW JERSEY

Adam Brice
FORT WASHINGTON, PENNSYLVANIA

Hannibal R. Cabral
MANGALORE, INDIA

Jerry Foote
PHILADELPHIA, PENNSYLVANIA

John J. Gavula
CRANBURY, NEW JERSEY

David L. Gipsom
SOMERSET, NEW JERSEY

Diane Givens-Moffett
WEST ORANGE, NEW JERSEY

Paula Goldberg
NEWTON, PENNSYLVANIA

Joshua Goldstein
PRINCETON, NEW JERSEY

David James Hill
RICHBORO, PENNSYLVANIA

Eun Sung Hwang
NEW BRUNSWICK, NEW JERSEY

Florence Ma
PRINCETON JUNCTION, NEW JERSEY

Christine Maksimowicz
PRINCETON, NEW JERSEY

Shinichi Matsubara
NEW BRUNSWICK, NEW JERSEY

John Stewart Micklewright
EWING, NEW JERSEY

Kyuwan Pak
NEW BRUNSWICK, NEW JERSEY

JiWon Shin
EAST HILLS, NEW YORK

Wouter Hendrik Slob
DEN HAG, THE NETHERLANDS

John Theodosion
PISCATAWAY, NEW JERSEY

Shirley Walters
MARTINSVILLE, PENNSYLVANIA

Pamela Webster
PHILADELPHIA, PENNSYLVANIA

ENROLLED SUMMER 1996

Elisabeth Baer
PASADENA, MARYLAND

Terrilisa Durham Bauknight
CRANFORD, NEW JERSEY

Matthew Wade Bennett
PRINCETON, NEW JERSEY

Kyle Brown
GARLAND, TEXAS

Janice Catherine Caiazzo
COLUMBUS, OHIO

Idalia Craig
TRENTON, NEW JERSEY

Mary Ann Cureton
MATAWAN, NEW JERSEY

JoAnn Fulton Elan
VILLANOVA, PENNSYLVANIA

Heribert Enser
RIDGEWOOD, NEW JERSEY

Susan M. Hudson
PITTSBURGH, PENNSYLVANIA

Aneita Jenkins
FREEPORT, BAHAMAS

Meredith Jones
MEQUON, WISCONSIN

Sun Chu Kim
FORT LEE, NEW JERSEY

Gerard Johannes Kuiper
POTLACH, IDAHO

Janice Alban Langwig
BURLINGTON, NEW JERSEY

Timothy Chandler Lanham
STANFORD, MONTANA

Barbara Ann Laukaitis
BALTIMORE, MARYLAND

Dean Lindsey
SALEM, VIRGINIA

Mark McGinnis
HAZLET, NEW JERSEY

Robert P. Miller
BLOOMFIELD, NEW JERSEY

Lois Thompson Murray
COLUMBIA, SOUTH AMERICA

Brian Alden Nelson
WEST LAFAYETTE, INDIANA

Sandra Lee Olsen
MIDDLETOWN, CONNECTICUT

Arnold Yesu Rah
DUBLIN, GEORGIA

Judy Rois
UNIONVILLE, ONTARIO, CANADA

Jay J. Rosen
CAMDEN, NEW JERSEY

Catherine A. Rulon-Miller
PENNINGTON, NEW JERSEY

Kum Joo Ryu
NEW HAVEN, CONNECTICUT

Charles Martin Schwartz
BRICK, NEW JERSEY

Ruth M. Stotsenburg
MOORESTOWN, NEW JERSEY

Vincent J. Viola
LONDON, ENGLAND

Debra Wright
EAST AURORA, NEW YORK

Joseph K. Yoon
SOMERSET, NEW JERSEY

Representations

COLLEGES

Adelphi University, 1
Agnes Scott College, 2
Albertus Magnus College, 1
Allegheny College, 2
Alma College, 1
American University, 1
Amherst College, 1
Andhra University, Bangalore, 1
Appalachian State University, 3
Arizona State University, 1
Arkansas State University, 1
Auburn University, 1
Augustana College, Illinois, 1
Augustana College, South Dakota, 1
Austin College, 2
Azusa Pacific University, 3

Ball State University, 1
Barnard College, 4
Baruch College, 1
Bates College, 1
Baylor University, 9
Bethany College, 1
Bethel College, Kansas, 1
Bethel College, Minnesota, 1
Beulah Heights Bible College, 1
Biola University, 1
Bishop Tucker Theological College, 1
Boston College, 1
Boston University, 2
Bridgewater College, 1
Brown University, 5
Bryn Mawr College, 2
Bucknell University, 3
Buena Vista College, 1

Cabrini College, 1
California College of Arts and Crafts, 1
California Polytechnic State University, 1
California State University, Long Beach, 2
California State University, Sacramento, 1
Calvin College, 3
Cambridge University, 1
Canada Christian College, 1
Canadian Mennonite Bible College, 1
Capital University, 3
Carleton College, 3
Carnegie Mellon University, 1
Carson-Newman College, 4
Case Western Reserve University, 1
Catawba College, 1
Cathedral College of the Immaculate Conception, 1
Catholic University of America, 1
Centenary College of Louisiana, 1
Central Bible College, 2
Central Connecticut State University, 1
Central Michigan University, 1
Centre College, 1
Charleston Southern University, 1
Chonbuk National University, 2
Chonnam National University, 1
Chung-Ang University, 3
Chung Nam National University, 1
City College, 1
Clark University, 1
Clear Creek Baptist College, 1
Clemson University, 2
Colgate University, 5
College of Saint Thomas, 1
College of William and Mary, 6
College of Wooster, 3
Colorado College, 1
Columbia University, 1
Concordia College, Minnesota, 1
Concordia College, New York, 1
Concordia College, St. Paul, 1
Cornell University, 1
Covenant College, 1
Cumberland College, 2

DanKook University, 1
Dartmouth College, 2
Davidson College, 9
Delaware State College, 1
Delaware Valley College of Science and Agriculture, 1
Delta State University, 1
Denison University, 3
DePauw University, 3
Douglass College 1
Drew University, 6
Duke University, 5

East Carolina University, 2
Eastern College, 4
Eastern Connecticut State University, 1
Eastern Mennonite College and Seminary, 3
Eastern Nazarene College, 1
Eastern Washington University, 1
Eckerd College, 2
Elon College, 1
Emory and Henry College, 1
Emory University, 7
Evangel College, 1
Ewha Womans University, 1

Flagler College, 3
Florida State University, 2
Franklin and Marshall College, 1
Friends University, 1
Furman University, 7

Geisinger Medical Center, 1
George Fox College, 2
George Washington University, 1
Georgetown College, Kentucky, 1
Georgetown University, 2
Georgia State University, 2
Gettysburg College, 1
Glasgow University, 3
Glassboro State College, 3
Gordon College, 5
Goshen College, 2
Grand Canyon University, 1
Great Lakes Christian College, 1
Greensboro College, 1
Grinnell College, 2
Grove City College, 3
Gustavus Adolphus College, 1
Gwynedd-Mercy College, 1

Hamline University, 1
Hampden-Sydney College, 1
Hampton University, 2
Hanshin University, Korea, 1
Harding Graduate School, 1
Harding University, 2
Harvard University, 6
Harvard-Radcliffe College, 2
Haverford College, 2
Heythrop College, 1
Hiram College, 1
Hope College, 5
Houghton College, 5
Howard University, 4
Hunter College, 2

Illinois State University, 1
Illinois Wesleyan University, 1
Indiana University, Indiana, 3
Indiana University of Pennsylvania, 1
Institute of Agriculture, 1
International Christian University, Tokyo, 1
Iona College, 1
Iowa State University, 1
ISEDET, Argentina, 2

James Madison University, 1
Jamestown College, 3
Jersey City State College, 1

Kalamazoo College, 1
Karoly Reformed University, 1
Keiko University, 1
Keimyung University, 1
Kenyon College, 5
Kerala University, 1
King College, Tennessee, 1
King's College, London, 1
Knox College, Toronto, 1

La Salle Univesity, 1
Lafayette College, 4
Langston University, 1
Lee College, Tennessee, 1
Lehigh University, 2
Leningrad Polytechnical Institute, 1
Lewis and Clark College, 2
Liberty University, 3
Linda Vista Bible College and Seminary, 1
Liverpool University, 1
Louisiana College, 1
Luther College, 3

McGill University, 1
McMaster University, 1

Macalester College, 2
Madras Christian College, 1
Malua Theological College, 1
Manhattan School of Music, 1
Mankato State University, 2
Mars Hill College, 3
Mary Baldwin College, 1
Mary Washington College, 3
Marymount College, New York, 1
Marymount University, 2
Massachusetts Institute of Technology, 2
Memorial University of Newfoundland, 1
Messiah College, 2
Miami University, Oxford, 1
Michigan State University, 1
Middlebury College, 1
Midwest Christian College, 1
Millersville University of Pennsylvania, 1
Milsaps College, 1
Monmouth College, 2
Montana State University, 1
Montclair State College, 2
Montclair University, 1
Montreat-Anderson College, 1
Moody Bible Institute, 2
Moore College of Art and Design, 1
Morehouse College, 5
Mount Holyoke College, 1
Muhlenberg College, 3
Myung Ji University, 1

New York University, 5
North American Baptist College, 1
North Carolina State University, 3
North Eastern Hill University, 1
North Park College, 1
Northeast Louisiana University, 2
Northeast Missouri State University, 1
Northeastern Bible College, 1
Northern Arizona University, 1
Northwestern College, Iowa, 2
Northwestern University, 3
Nyack College, 2

Oakwood College, 1
Oberlin College, 1
Ohio Wesleyan University, 1
Oklahoma Baptist University, 1
Oklahoma City University, 1
Olivet Nazarene University, 1
Open University, 1
Oral Roberts University, 3
Ouachita Baptist University, 1
Oxford University, 2

Pace University, 1
Pace University, Pleasantville/Briarcliff Campus, 1
Pacific Lutheran University, 2
Palm Beach Atlantic College, 1
Patten College, 1
Paul Quinn College, 1
Peabody Institute, 1
Pennsylvania State University, 7
Pepperdine University, 3
Philadelphia College of Bible, 3
Philipine Christian University, 1
Pikeville College, 1
Point Loma Nazarene College, 3
Point Park College, 1
Pomona College, 2
Presbyterian College, 2
Presbyterian School of Christian Education, 1
Princeton University, 6
Purdue University, 4

Queens College, Newfoundland, 1
Queen's University, Canada, 1
Queen's University, Northern Ireland, 1

Ramkhamhaeung University, 1
Rensselaer Polytechnic Institute, 1
Rhodes College, 1
Rhodes University, 2
Rice University, 1
Roanoke College, 1
Roberts Wesleyan College, 1
Rowan College of New Jersey, 1
Rutgers University, 10

Saint Andrew's Presbyterian College, 2
Saint John's College, Maryland, 1
Saint Lawrence University, 1
Saint Leo College, 1
Saint Louis University, 1
Saint Meinrad College, 1
Saint Michael's College, 1
Saint Olaf College, 3
Saint Paul Bible College, 1
Samford University, 4
San Francisco State University, 2
San Jose Christian College, 1
San Jose State University, 1
Santa Clara University, 1
Seattle Pacific University, 1
Seattle University, 1
Seoul National University, 5
Seoul Woman's University, 2

Serampore University, 4
Seton Hall University, 1
Shaw University, 1
Singapore Polytechnic, 1
Smith College, 1
Sookmyung Women's University, 2
Soong Sil University, 1
Southeastern College, 1
Southern California College, 2
Southern Illinois University, 1
Southern Methodist University, 2
Southern University, Baton Rouge, 1
Southwest Missouri State University, 1
Southwest State University, 1
Southwestern University, 2
Spring Arbor College, 2
Stanford University, 4
State University of New York, Albany, 1
State University of New York, Binghamton, 2
State University of New York, Buffalo, 1
State University of New York, Oneonta, 1
State University of New York, New Paltz, 1
Stetson University, 1
Swarthmore College, 1
Sweet Briar College, 1

Taylor University, 1
Temple University, 3
Tennessee Temple University, 1
Texas A & I University, 1
Texas A&M University, College Station, 1
Texas Lutheran College, 1
Texas Tehnical University, 1
Thiel College, 1
Thomas A. Edison College, 2
Tokyo University of Foreign Studies, 1
Trenton State College, 1
Trinity College, Connecticut, 1
Trinity College, Ghana, 1
Trinity University, 1
Trinity Western University, 1
Tufts University, 1
Tunghai University, 1
Tuskegee University, 1

Union College, New York, 1
Union University, 1
University of Alabama, Tuscaloosa, 2
University of Belgrade, 1
University of Calicut, 1
University of California, Berkeley, 8
University of California, Davis, 3
University of California, Irvine, 3
University of California, Los Angeles, 3
University of California, San Diego, 1
University of California, Santa Barbara, 2
University of California, Santa Cruz, 1
University of Ceylon, 1
University of Chicago, 3
University of Cincinnati, 1
University of Colombo, 1
University of Colorado, Boulder, 2
University of Copenhagen, 1
University of Delaware, 2
University of Dundee, 1
University of Edinburgh, 3
University of Erlangen, 1
University of Florida, 2
University of Georgia, 1
University of Ghana, 1
University of Glasgow, 1
University of Hamburg, 1
University of Hartford, 1
University of Illinois, Urbana–Champaign, 2
University of Jaffna, 1
University of Kansas, 1
University of Kentucky, 1
University of Madras, 1
University of Maryland, Baltimore, 1
University of Maryland, College Park, 4
University of Massachusetts, Amherst, 1
University of Melbourne, 1
University of Michigan, Ann Arbor, 8
University of Minnesota, Twin Cities, 4
University of Missouri, Columbia, 3
University of Nebraska, Kearney, 1
University of Nevada, Las Vegas, 1
University of Newcastle, 1
University of New Hampshire, 3
University of New Mexico, 2
University of North Carolina, Chapel Hill, 6
University of North Carolina, Greensboro, 1
University of North Dakota, Williston, 1
University of Notre Dame, 2
University of Oregon, 3
University of Pennsylvania, 3
University of Phoenix, 1
University of Pittsburgh, 1
University of Pretoria, 1
University of Puerto Rico, 1
University of Rangoon, 1
University of Redlands, 1
University of Richmond, 2
University of Rochester, 1
University of Saint Andrews, 5

University of Saint Thomas, Minnesota, 1
University of Saint Thomas, Philippines, 1
University of San Francisco, 1
University of South Carolina, 3
University of Southern California, 1
University of Southern Queensland, 1
University of Stellenbosch, 4
University of Strathclyde, Scotland, 1
University of Sussex, England, 1
University of Texas, Arlington, 1
University of Texas, Austin, 8
University of the South, 3
University of Toronto, 1
University of Tübingen, 4
University of Tulsa, 1
University of Utah, 1
University of Virginia, 5
University of Warsaw, 1
University of Washington, 10
University of Western Australia, 1
University of Western Ontario, 1
University of Wisconsin, Eau Claire, 1
University of Wisconsin, Madison, 3
Ursinus College, 1

Valley Forge Christian College, 1
Valparaiso University, 2
Vanderbilt University, 2
Villanova University, 2
Virginia Polytechnic Institute and State University, 1
Voronezh State University, 1

Wake Forest University, 16
Warner Pacific College, 1
Washington University, 1
Waterloo Lutheran University, 1
Wayland Baptist University, 1
Wesleyan University, 2
West Chester University of Pennsylvania, 2
West Virginia Wesleyan College, 1
Western Connecticut State University, 1
Western Maryland College, 1
Western Michigan University, 2
Western Washington University, 1
Westminster Choir College, 1
Westminster College, 1
Westminster College, Pennsylvania, 4
Westmont College, 10
Wheaton College, Illinois, 6
Wheaton Graduate School, 1
Whitman College, 1
Whitworth College, 10
Wilberforce University, 1
Wilkes University, 1
Willamette University, 1
William Paterson College, 1
Wilson College, 1
Wofford College, 2

Yale University, 6
Yonsei University, 3

Zagreb University, 1

Number of Colleges, 435

SEMINARIES

Andover Newton Theological School, 5
Asbury Theological Seminary, 1
Asian Center for Theological Studies and Mission, Seoul, 1
Asia Pacific Theological Seminary, 1
Assemblies of God Theological Seminary, 2
Atlantic School of Theology, 2
Austin Presbyterian Theological Seminary, 3
Australian College of Theology, 1

Bangkok Institute of Theology, 1
Baptist Theological Seminary, Richmond, 1
Baptist Theological Seminary, Switzerland, 2
Beeson Divinity School, 1
Bethany Theological Seminary, 1
Bethel Theological Seminary, 4
Boston University School of Theology, 1
Brisbane College of Theology, 1

Candler School of Theology, 1
Catholic Theological Union, 1
Chong-Shin College and Seminary, 1
Church of God School of Theology, 1
Colgate Rochester Divinity School, 1
Columbia Theological Seminary, 6

Drew University School of Theology, 1
Duke University Divinity School, 6

Earlham School of Religion, 1
Eastern Baptist Theological Seminary, 3
Eden Theological Seminary, 2
Edmonton Seminary, 1
Emmanuel School of Religion, 1
Emory University, 2
Evangelical Lutheran Theological Seminary, 1

Evangelical Seminary of Puerto Rico, 1

Faculty of Protestant Theology, Cameroun, 1
Fuller Theological Seminary, 8

Garrett-Evangelical Theological Seminary, 2
General Theological Seminary, 3
George W. Truett Theological Seminary, 1
Gordon-Conwell Theological Seminary, 4
Goshen Biblical Seminary, 2
Graduate Theological Union, 2

Harvard University Divinity School, 4

Immaculate Conception Seminary, 1

Lancaster Theological Seminary, 3
Liberia Baptist Theological Seminary, 1
Luther Northwestern Theological Seminary, 7
Lutheran School of Theology, Chicago, 4
Lutheran Theological Seminary at Philadelphia, 2

McCormick Theological Seminary, 3
Melbourne College of Divinity, 1
Mennonite Biblical Seminary, 1
Methodist Theological School, Ohio, 2
Myanmar Institute of Theology, 1

Nam-Jing Union Theological Seminary, 1
Nazarene Theological Seminary, 1
New Brunswick Theological Seminary, 3
New York Theological Seminary, 1
North Park Theological Seminary, 1

Pacific Theological College, 1
Philadelphia Theological Seminary, 1
Philippine Baptist Theological Seminary, 1
Pittsburgh Theological Seminary, 4
Presbyterian College and Theological Seminary, Seoul, 9
Presbyterian Theological Seminary, Seoul, 2
Princeton Theological Seminary, 112
Protestant Episcopal Theological Seminary, Virginia, 1
Protestant Theological Faculty of Charles University, 1

Queen's College, Newfoundland, 1
Queen's University, Belfast, 1
Queen's University, Canada, 1

Reformed Theological Seminary, 1

Saint Christopher's Training Center, 1
Saint Joseph Seminary, 1
Saint Mary's Seminary and College, 2
Saint Meinrad Seminary, 2
Saint Vladimir's Orthodox Theological Seminary, 1
San Francisco Theological Seminary, 3
School of Theology, East Germany, 1
Seoul Theological College and Seminary, 1
Serampore University, 4
Southeastern Baptist Theological Seminary, 8
Southern Baptist Theological Seminary, 5
Southwestern Baptist Theological Seminary, 1
Stellenbosch Theological Seminary, 2

Tainan Theological College and Seminary, 1
Tamil Nadu Theological Seminary, 1
Theological Academy, Hungary, 1
Theological Seminary of the Reformed Episcopal Church, 1
Theological Institute, Romania, 1
Tokyo Union Theological Seminary, 2
Trinity Episcopal School for Ministry, 2
Trinity Evangelical Divinity School, 1
Trinity Lutheran Seminary, 1

Union Theological Seminary, New York, 6
Union Theological Seminary, Virginia, 8
United Theological College, Bangalore, 2
United Theological College, Canada, 1
United Theological Seminary, Philippines, 1
United Theological Seminary of the Twin Cities, 1

Vanderbilt University Divinity School, 1
Virginia Theological Seminary, 1

Waterloo Lutheran Seminary, 1
Wesley Theological Seminary, 1
Westminster Theological Seminary, 1
Word of Life Biblical Seminary, 1

Yale University Divinity School, 10

Number of Seminaries, 105

STATES AND TERRITORIES

Alabama, 6
Alaska, 1
Arizona, 2
Arkansas, 3
California, 53
Colorado, 9
Connecticut, 8
Delaware, 4
District of Columbia, 2
Florida, 19
Georgia, 21
Hawaii, 2
Idaho, 2
Illinois, 12
Indiana, 5
Iowa, 4
Kansas, 6
Kentucky, 2
Louisiana, 3
Maine, 1
Maryland, 16
Massachusetts, 6
Michigan, 19
Minnesota, 12
Missouri, 6
Montana, 3
Nebraska, 1
Nevada, 3
New Hampshire, 1
New Jersey, 120
New Mexico, 1
New York, 33
North Carolina, 22
North Dakota, 3
Ohio, 12
Oklahoma, 6
Oregon, 9
Pennsylvania, 59
South Carolina, 12
South Dakota, 2
Tennessee, 16
Texas, 28
Utah, 1
Vermont, 1
Virginia, 20
Washington, 23
West Virginia, 1
Wisconsin, 3
Wyoming, 1

Number of States and Territories, 49

COUNTRIES

Argentina, 3
Australia, 1
Bahamas, 1
Bermuda, 1
Canada, 5
China, 1
Columbia, South America, 1
Czech Republic, 1
Croatia, 2
Denmark, 1
Germany, 3
Ghana, 2
Hungary, 2
India, 3
Indonesia, 2
Japan, 2
Korea, 23
Malaysia, 1
Myanmar, 2
Netherlands, 2
Philippines, 2
Romania, 1
Russia, 1
Republic of South Africa, 3
Sri Lanka, 1
Taiwan, 1
Thailand, 2
Togo, 1
Uganda, 1
United Kingdom, 18
Western Samoa, 1

Number of Countries, 31

SUMMARY OF STUDENTS

Visiting Scholars	32

Candidates for the Doctor of Philosophy Degree, Enrolled	41
Candidates for the Doctor of Ministry Degree, Enrolled	40
Candidates for the Master of Theology Degree, Enrolled	79
Candidates for the Master of Divinity Degree	425
Senior Class	149
Interns	8
Middle Class	153
Junior Class	115
Candidates in the Extended Master of Divinity/Master of Arts Program	40
First Year	2
Second Year	3
Candidates for the Master of Arts Degree	19
Post-M.Div.	1
Senior Class	9
Junior Class	9
Special Students	11
Total Regular Resident Students	620
Unclassified Students Enrolled for Credit	55
Post-Resident Doctor of Philosophy Candidates	103
Doctor of Ministry Candidates Not in Workshop	66
Total Active Enrollment	844

Degrees Conferred in 1996

MASTERS OF ARTS

Marina MinHui Kang
Sung Hee Kim
Henry Chukwudum Ndukuba
Maria Jang Park
Barbara Lewis Peacock
Amy Elizabeth Redd
Kyung-Hee Chang Sim
Suzy Soojee Suh
Yuenhung Yu

MASTERS OF DIVINITY

Adetokunbo Adelekan
Grace Eun Mi Ahn
Karen Henn Allamon
Iola S. Allender
James Calder Alley
Andrew Elvis Arterbury
Robert Milam Austell, Jr.
Daniel John Baumgartner
Stephen Edward Beard
Brigid Anne Boyle
Diana Claire Brawley
Heather Lynne Brown
Laurel Underwood Brundage
Cathleen D. Bunting
Phillip Glenn Camp
Stephen Morrison Carpenter
Patrick William Caruso
Jeffry Kent Chapman
Han-Kyung Cho
Sarah Cho
Hyejin Chon
Charles Eric Christiansen
Gordon Dale Compton
Pamela J. Cook
Dorisanne Cooper
Courtney Beth Cromie
Mary Ann Cureton
Dwight Preston Davidson
Darlene Elizabeth Davis
Rebecca Jane Dean
Peter Howard DeBaun
William Albert Dembski
Esther You-kyung Doh
Kathleen Michele Edwards
Marie A. Edwards
Juan-Daniel Espitia
Kathleen Julia Fenaughty
Heather Marie Finck
Amy Elizabeth Flack
Brian Arthur Frederick
Rolando Galvez
Donna L. Giver-Johnston
Geraldine Mae Godfrey
Cecelia Evelyn Greene
Ernest Leroy Greenwood, Jr.
George R. Gunn, Jr.
Martin Scott Hagaman
Todd Henry Haines
Deirdre King Hainsworth
Marilyn Keller Hale
Elizabeth C. Hallen
Angela Dienhart Hancock
Trent Dienhart Hancock
Blanche L. Harris
Michael George Hegeman
Diane Walton Hendricks
Krista Lee Henning-Ferkin
Peter James Henry
Lisa Elaine Hess
Matthew Hilgaertner
David Lee Hoffman
Peter G. Hofstra
Kimberly Lynne Hyatt
Robert Lewis Jacobs
Bertram Gerard Johnson

Monte Maurice Johnston
Kyonghwa Kevin Jung
Mary Charlotte Person Jung
Jayoung Peter Kang
Howard Joel Kass
Amy Louise Keiter
Keith Charles Kerber
Chester Daesung Kim
Hyungseok Kim
Keon-Wha Kim
Nam Young Kim
Shane Kirkpatrick
George Franklin LaMaster
Eric Jon Laverentz
Deborah Ann Layman
Charles Lynn Low
Charles Michael Lyons
Barbara Jo McClure
Duncan Boyd McColl
Emily Ruth Eggbroten McColl
Christina Lynn McCormick
John Erickson McEntyre
Mary McKey
Roderick Neon McNeese
Daniel John McQuown
James Andrew Metzger
Matthew Thomas Mills
Hey Young Nam
Isaac James Newton
Tiffany Lea Nicely
Kirk Jeffrey Nolan
Matthew Marinus Paul
Deborah Lynn Peterson
Kathleen G. Phillips
William Lewis Pinches
Mikel Dale Pugh
Ross Alan Purdy
David Charles Ramage
Shelly Lynn Rambo
Andrew Rausch
Nancy Joiner Reinert
Emily Eaton Riley
Mark Rivera
William Edmond Whiddon Robinson
Christopher Shannon Duff Rogers
Daejoon Roh
Dawn Lynette Russell
Shelley Patricia Sanders
Frank Schaefer
Susanne Eva Christine Schulz
Jeffrey Jay Shade
Elise Marie Sharrett
Mary Ann Shillner
Edward Todd Shy
Valerie Easter Smart
Rebecca Smedley
James Patrick Smollon
Walter James Soha
Nicholas Quinn Sorani
Douglas Laird Stenberg
Maria Alene Stroup
Justin Dan Sundberg
David Meredith Sutton
Jeannette Noel Reed Sutton
Jonathan Tobey Swanson
Loganayaki Thambidurai
Thomas Marlen Trinidad
Michelle Lorene Turbeville
Vernon Larry Van Hise
Jeffrey Allen Wargo
Mark Andrew Watson
James Arlyn West
Emily Rebecca Wharton
Brian Wiggins
Michael Roger Wilson
Joseph Kwang Yoon
Sang Joon Yun
Christian Philip Zebley
Richard Kimball Zeigler
Glenn Michael Zuber

MASTERS OF THEOLOGY

Clifford Blake Anderson
Geetha Arulmohan
L. De'Lafayette Awkward
Paul Mitchell Bomba
Cynthia May Calalang
Dann S. Caldwell
Yung-huang Chang
Kimberly Ellen Parsons Chastain
Andrei Vladimirovich Chirine
Seung-Gi Choi
Mark Sterling Churn
Helen-Ann Macleod Francis
Kenneth Franklin Gavel
Bruce Tyrone Grady
Karis Ka Graham
John Warren Groth
Kyu Young Han
Carolyn Leigh Herring
Katherine Alexandria Horstman
Charlotte Hunter
Shin-Geun Jang
James David Jones

Dieuner Joseph
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